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ऋते ज्ञानान्न मुक्तिः

पुस्तक सं.....

आगत सं.....

तिथि.....

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } ASHARH 1968. { No. 1.

An Exposition of the 36th Chapter of the Yajur Veda.

(in English and Sanskrit.)

I

The Vedas look upon the Brahman as the noblest of the four castes. His main attainment is proficiency in Science and Literature. True science is the holy scripture (Vedas.) The comprehension of the Vedas is, however, difficult. The ancient Rishis endowed with benevolence, mental exaltation and clairvoyance, realised the Vedas and expressed their signification in their sweet poetry and graphic style. They indicated the *Rishi* (The monographer), the *Devata* (The index of the subject), the *Chhanda* (The appropriate Metre) the विनियोग (The practical application), स्वर (The harmonious sonorousness) and ब्राह्मण (The structural exposition) of each mantra. They based the interpretation of the Vedic terminology on two methods.

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I. The Scientific method implies the six Vedangas षढांगनि (1) The science of Ortheopy (2) The science of Language (3) The science of Etymology (4) The science of Morals 5 The science of Poetry (6) the sciences of Geology and Astronony.

II. The *philosophic* method implies the six upangas उपागानि. (1) The philosophy of Dharma (2) The philosophy of Characteristics (3) The doctrine of Logic and the science of Evidence. (4) The philosophy of Essential Existence (5) The philosophy of Yoga (6) and the Philosophy of Vedanta. Says Yaska in his Nirukta chapter I section 18. "A thorough adept in science and philosophy, well versed in the rational mode of the interpretation of the Vedas, enjoyes all good, rises above sin through his wisdom and attains salvation; while the prayer of an ignorant and the recitation of an unconscious individual is simply burdensome and like dry rhizoms never germinates." Reader ! how painful is it to be ignorant of the Vedas. Nowhere is ignorance so baneful as when it appertains to our own religion. Under the stunning influence of ignorance, a Brahman, says Manu, is only comparable to an elephant of wood or an antelope of leather. (मनु II 157). What saith the Law-giver, when writing about the Brahman caste? "Vidia resorted to the Brahman and offered herself to him, his treasure to be guarded from pollution, and disgrace; and requested him not to part with her to the student, who was given to calumny, falsehood, and sensuality" (Ni नै II 4.) A thorough knowledge of certain parts of the Vedas and especially that of *Gayatri*, the essence of the entire revelation, is far better than the quasi-knowledge and ignorant recitation of the four Vedas. The recitation of गायत्री and the constant presentation before the mind of its signification is known as Sandhia in Sanskrit. Sandhia then consists neither in bathing with water, nor in merely muttering गायत्री at twilight but it is said by the wise that the communion

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with Brahma, alone, is proper Sandhia. When the mother *ignorance* is dead and the son *wisdom* is born, what necessity is there of performing Sandhia. Under these two circumstances Sandhia may be dispensed with. In the first phase, Sandhia is veiwed as *Savitri* or God diffused in material nature. In the second phase, Sandhia is viewed as *Saraswati* or God brooding over spiritual designs and fixing the phonetic types. In the third phase, Sandhia is viewed as *Gayatri* or God in his own constitution, dispensing vitality to all worlds. In order to elevate the Hindu society in Aryavarta, I propose to give an exposition of the 36th chapter of the Yajur Veda in Sanskrit as well as in English.

(मं०) ऋचं वाचं प्रपद्ये, मनो यजुः प्रपद्ये, साम प्राणं प्रपद्ये चक्षुः श्रोत्रं प्रपद्ये, वागोजः सहौजो मयि प्राणापानौ ॥ १ ॥

मनो वाक् प्राणं चक्षुः श्रोत्रं प्रपद्ये । ऋचो यजूंषि सामानि प्रपद्ये वागोजः सहौजः । मयि प्राणापानौ ॥

वागध्यात्मसंहितोच्यते (ऐ० उप० १। २। ३॥

(A) मनो वाक् प्राणं चक्षुः श्रोत्रं प्रपद्ये मनुष्यो वाचस्पतिः मनुष्यवचनं पंचावकीर्णम् × मनोहिङ्कारः वाक् प्रस्तावः, चक्षुरुद्गीथः, श्रोत्रं प्रतिहारः, प्राणा निधनम् × एतद्गायत्रं प्राणेषु प्रोतम्, एतद् गायत्रं प्राणेषु प्रोतम् (उप० छं० ४ । ११॥)

(पुनः)

आत्मा बुद्ध्या समेत्यार्थान्, मनो युंक्ते विवक्षया ।
मनः कायाऽग्निमाहंति, स प्रेरयति मारुतम् ॥
मारुतस्तूरसि चरन्, मन्द्रं जनयते स्वरम् ॥ (वा० अं०)

चत्वारि वाक् परिमिता, पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहितानेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

(Ni परि० १।९॥)

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अत्र चत्वारि वाक् परिमिता १-मानसी तु वैखरी २-प्राणयुक्ता तु मध्यमा ३-चक्षुःश्रोत्रसम्बन्धे तु पश्यंती ४-वागोजस्तुरीयं यद्वाचा मनुष्या वदंति तत्र गोमधः=वाग्रथः उच्यते।

'हनुः सजिह्व प्रस्तोतुः १. कंटः सकाकुदः प्रतिहर्तुः २ श्येनं सपक्षे उद्गातुः ३ पार्श्वसासमध्वयोः ४ (प्रतिप्रस्थातुः प्रत्युद्गातुः)

(गोपथ ब्राह्मणे कारवसम्वादे)

(पुनः)

आकाशवायुप्रभवः शरीरात्, समुच्चरन् वक्त्रमुपैति नादः।
स्थानांतरेषु प्रविभज्यमानो, वर्णत्वमागच्छति यः स शब्दः॥

(वे० प्र०)

अकुहविसर्जनीयाः कण्ठ्याः १, इचुयशास्तालव्याः २, ऋटुरषा मूर्धन्याः ३, लृतुलसा दन्त्याः ४, उपूपध्मानीया ओष्ठ्याः ५॥

EXPOSITION I.

"Let us cultivate the study of the Vedas (Rig, Yajur, Sam, and Atharva,) revealed in the articulate inspired human speech–an elaborate respiration, sulbimed by the five organs (1) mental (2) Vital (3) auditary (4) Visual (5) and oral."

The human soul, desiring speech, issues his will to the mind, who kindles the vital fire, which, through vascular fluid, excites the pneumogostric functions. Thus the air moving in the respiratory passages produces a low vocal note. The steps of the human thought-symbol are four in number.

(I) mental (II) medullary III Sensory IV muscular or respiratory.

The mechanism of the speech at the muscular stage is very simple.

(I) The *expression* of speech is conducted by means of the tongue and the maxillary apparatus II The

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sonorousness of speech is produced by the palate and the pharyngeal cavity III. The *organ* of speech lies in the larynx and the vocal cords IV The ribs and the clevicles are simply the *auxiliary* organs to cause the rise and fall in the chest and the vocal apparatus to modify the tensity, colour, note and quality.

The opposition of the Tongue, while the air moves in the respiratory channel, against the throat, palate, base, teeth and lips, determines the character of the Phonetic Monads (The alphabetic letters,) named after the place of their origin (a) guttrals (b) palatals (c) cerebrals (d) dentals (e) and labials.

(1) अकुह are called the Guttural letters.
(2) इचुयश are known as the palatal letters.
(3) ऋटुरष are styled the cerebral letters.
(4) ऌतुलस are named the dental letters.
(5) उपुपः are designed the labial letters.

(B) ऋचो यजूँषि सामानि प्रपद्ये ।

ऋग्भिः स्तुवंति=स्तुतिः । यजुर्यजतेः (यज्ञः) सामसम्मितमृचा-स्पतेर्वा (साम्यम्) (Ni दै १। १२) ॥

(पुनः) ऋग्भिः स्तुवंति, यथा वृषाग्नीनामाश्विनौ अनिष्टं भानं सर्वे द्विषन्ति, इष्टं ज्ञानं सर्वे प्रार्थयंति । तस्माद् यजुः यजतेः (यज्ञः) यथा वृषाग्नीसंयोगे यज्वरीः स्यात्×'जलाग्निवायुधूमनिरोधक्रियाकला' (शु०नी) सछिद्रपञ्वरीमध्ये जलं न तिष्ठति, सर्वा कला च विनश्यति ।

तस्मात् सर्वत्र विश्वकर्मा छिद्रं दधातु । अशुद्धिं च पुनातु×तत्रा-शुद्धि पर्यायाः १ छिद्रम् २ विघ्नम् ३ अशांतिः ४ न्यूनत्वम् ५ रोगः ६ मलः ७ अयोगित्वं अतएवोच्यते 'अशुद्धिक्षये सर्वत्र समाधियोगित्वं (यो० भा०) समाधिः=समर्थने (चि० कों) तस्मात् सामसम्मितम् (साम्यम्)+ यथा चे " अश्विना यज्वरीः इषो द्रवत्पाणी शुभस्पती ।

[illegible]रुभुजा चनस्यतम् ।" (ऋ० वे० अ० १। ३। १॥)

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Further the word Rig signifies the sound conception and scientific definition of all the substances such as "heat and water form steam that possesses the locomotory properties." Next to the knowledge of things is the practical application of the definite properties for the good of men. Hence Yaju comes next to Rig and signifies practical combination; such as "the storage of the steam, generated by heat and water, gives rise to a steam—engine (पयज्वरी)." All lesion, impurity, discord and disease or the misfits in the machine anywhere, mean death and destruction. An adept mechanician, therefore, avoids all these imperfections and impurities in order to construct a sound steam engine. *Practice and Purity*, bring the artist as a rule to the threshold of power and final success. Hence Sama comes next to Yajur and signifies the approximation to power or final success, such as "Heat and water form steam, that possesses the distant carrying properties, which if stored in a perfect and sound chamber without any lesion or impurity, may fairly be used for purposes of traffic to carry like an animal of conveyance इषः द्रवत्पाणी, and to prevent famine as if with long hands (शुभस्पती बृहभुजा). In order that the mantra may be understood thorougly, let us apply Rig, Yajur and Sam to the realization of God. Here Rig means praise and adoration of God; Yaju signifies prayer and purity in the human practice and Sama means concentration or approximation to God. The whole burden of the preaching of the mantra is to show that so long as the heart, mind and senses are unpurged, artificial prayers and forced ceremonials waste energy and consume time. With the progress of '*artificial prayer*' without purity in the conduct of man, the praying soul learns to put up with the '*evils*'. He ultimately succumbs to them and swoons. With this the vital energy begins to decay and the fatal result is the paralysis of moral and spiritual faculties. The immortal Sugatmuni, there

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fore, condemned all forms of hypocrisy, self-delusion and spiritual pride. A sound heart, a pure mind and a noble life alone can lead the postulant to the worship of God. With this introduction, I proceed to explain the second mantra.

(मं०) यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वाति तृणं बृहस्पतिर्मे तदधातु । शं नो भवतु भुवनस्य यस्पतिः × २

बृहस्पति = बृहस् + पतिः = बृहत्+पतिः 'बृहतः सुट् तलोपश्च (अ० ६। १। १५४॥)

I बृहतां पतिः = परमेश्वरः॥बृहतीपतिः = वाचस्पतिः

III बृहतःपतिः = द्युपिता (Jupiter) = बृद्धिपतिः +

अतितृणम् = अतिहिंस्रम्, अतिक्रूरम् (आ० भा)

छिद्रम् = न्यूनत्वम्, व्रणम् (मि० भा)

'यन्मे हृदयस्य, मनसो, चक्षुषो वा अतिहिंस्रम् छिद्रम्, वातिक्रूरं न्यूनत्वम्, तन्मे बृहस्पतिः सम्यग्दधातु अशुद्धिं च पुनातु । भुवनस्य यस्पतिरंगिरसोऽस्ति स शन्नो भवतु +

अस्मिन् मंत्रे बृहस्पतिः स्ववाच्यार्थेण शिक्षाप्रणालीमाह । अयमेव मंत्रः सविस्तरमथर्ववेदे व्याख्यातः (अथर्व० वेद १९।४० मं० १।४)

1. यन्मे छिद्रं मनसो यच्च वाचः हरस्वन्तं मन्युमतं जगाम विश्वैस्तद् देवैः सह संविदानः संदधातु बृहस्पतिः +

मनस्कायवाचां शुद्धिर्यजुर्ब्राह्मणोऽपि समाचष्टे । 'यन्मनसा ध्यायते तद्वाचा वदति यद्वाचा वदति तत्कर्मणा करोति यत्कर्मणा करोति तदभिसंपद्यते ॥ श० ब्रा० १४ ७। २। ९॥

2. मा न आपो मेधां मा ब्रह्म प्रमथिष्टन, शुष्मदा यूयं स्पन्दध्वमुपहूताः अहं सुमेधा वर्चस्वी +

(a) अच्छिद्रहृदये स प्रोपो बलमालभंत (६) अच्छिद्रमनसि मेधाबलमाप्नोति (c) अच्छिद्रचक्षुषि ब्रह्म प्रत्यक्षमुपजायते +

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(पुनः) (a) आपः = प्राणाः } (६) मतौ ध्यानात् मेधा
(प्रज्ञानघनः) } + (अंतःप्रज्ञः) } +

(c) ब्रह्म, = वृक्षवत् परिवर्हणात् (बहिःप्रज्ञः) + शुष्मदा = शुष्म+दा; शुष्मं कायाग्नं शोषयतीति+ शुष्म=ब्रह्मचर्यम् । अविसिविसि शुषिभ्यः कित्' (३। १। १४४ ॥) शुष्मम्+सुमेधा वर्चस्वी = ब्रह्मचारी+ सत्येरतानां दान्तानामूर्धरेतसाम् । ब्रह्मचर्यं दहेद् राजन् ! सर्वपापान्युपासितम् (महाभारत)

3. मा नो मेधां मा नो दीक्षां मा नो हिंसीष्ट यत्तपः । शिवा नः सन्त्वायुषे शिवा भवन्तु मातरः +

(I) दीक्षा = धीक्षा (गो० ब्रा०) । धी = प्रज्ञा; क्षा = क्षियेतः निवासकर्मणः (नि २। ६॥) दीक्षा=Knowledge

(II) तपः = धर्मचर्या । (आ० भा) धर्मानुष्ठानं कष्टं सहन्नपि (गीता) । तप = ऐश्वर्ये । Righteouness

(III) मेधा = मतौ ध्यानं, ब्रह्मोपासनं । Worship शिवा नः संतु पितरः आयुषे, शिवा भवंतु मातरः + शतपथब्राह्मणे च 'मातृमान्, पितृमान्नाचार्यवान् पुरुषो वेद' +

(पुनः) पितृधर्मं समाचष्टे यजुः २। ३३ + 'आधत्त पितरो गर्भं कुमारं पुष्करसृजम् यथेह पुरुषोऽसत् ' + मातृपितरारिभिः गर्भाधानं कुमारभृत्यम् ब्रह्मचर्यञ्च क्रमेण संधार्यम् यथा स विद्वान् पुरुषः संजायते +

४ या नः पीपरिदश्विना ज्योतिष्मती, तमस्तिरः तामस्ते रासथामिषम् ।

(a)अश्विना =कांतिः (च० सं १। ५) । सूर्यसोमौ (आ० भा)

(b) इषम् तमस्तिरः=इषति गतिकर्मसु पठितम् । (निघ० २। १४॥) इष + क्विप् = इषम् । अविद्याविच्छेदकं ज्ञानं ।

(c)ज्योतिष्माति = ज्योतिःशब्देन तेजो ज्ञेयम् । मतुप् प्रत्ययः

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उत्कर्षार्थे । स्त्रीगे ज्योतिष्मति + द्युतेरिसन्नादेश्च जः (३। २। ११०॥)
तेजो वै गायत्री तमः पाप्मानेन तेजसा तमः पाप्मानं तरंतीति
(गो० ब्रा II ५। ५। ४) + ज्योतिष्मती = गायत्री +

योऽधीतेऽहन्यहन्येतां संयम्य च मनस्तथा ।
स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान् ॥

(मनुः २। ४२)

गायत्रीनिरुक्तिरपि 'गायन्त त्रायते यस्माद् गायत्रीति स्मृता ततः'

(व्यासः)

ii O God (बृहस्पति;), Thou art the Primeval Literati, the master of physical laws, and the protecter of mankind. Heal up all my lesions that belong to my heart, mind and senses. Let our spirit, that sustains the body and guides the physical forces so as to give rise to organic structures, receive mental peace, solace and tranquility. Deep researches in Physiology have revealed the fact that the heart presides over the recuperative functions that determine the slumbering condition. And mataphysicians have come to the conclusion that the dreaming state, corresponds to the purely mental contemplation. The sensual mentalities represent the wakeful phase,

Let us turn our attention to the sublime verses of the Atharva veda on the exposition of the mantra.

(अथर्ववेद XIX 40 म १—4.)

(i) O all Wise Being (बृहस्पति); Thou art the source of knowledge (सविदानः), purge out the impurities of my thought, word and deed, that impair the vital functions and disturb the mental equilibrium, through the medium of divine adepts (learned men).

Let me urge here upon the reader, the vital importance of purity in thought, word and action. Purity of action can never be brought about, unless there is corresponding

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purity of thought. If the thoughts remain filthy, our actions cannot but be filthy.

Says the Brahmin of Yajur Veda. 'Whatever one thinks in his mind, that he gives utterance to, what he gives utterance to, that he puts in action; what he puts in action, that he becomes and reaps.' Right conduct presupposes right thought. The contemplation of evil desires, produces attachment to them; from attachment is produced passion; passion begets anger, anger gives way to infatuation, Infatuation leads to the decay of memory; the loss of memory results in the destruction of intelligence, which in it turn, brings about spiritual death. (*The Gita*)

2. O Preserver, Sage of Sages (बृहस्पतिः), let nothing in this world run down (आपः) organic functions (मेधा), mental capabilities and (ब्रह्म) moral responsibilities of the wakeful condition.

O divine adepts ! inspire me with evil—consuming energy (शुष्मदाः,) that I as a Brahmchari may develop pure intellect सुमेधा and noble character (वर्चस्वी).

The Brahmacharya of philosophers, possessing full control over mind and senses destroys all sin and vice (The Mahabharta.)

Manu the Indian Law giver of remote antiquity thus describes the prohibitive phase of Brahmcharya in his celebrated code of laws.

"Wine, flesh, perfumes garlands, beaverages, women, acids, the killing of animals, habitual friction of private parts, decoration of the eyes, fashionable boots, and umbrellas, passion, anger, avarice, dancing, singing and playing upon musical organs, gambling, backbiting, sensual gossip, frivolous talk, falsehood, misappropriation, working injures to others, aberrant habits and erratic discharges should be given up.

(मनु V. 177—180.)

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(3) O thou who givest sustenance to the worlds (ब्रहस्पतिः) let nothing work injury to my दीक्षा (knowledge,) तपः (righteousness) and मेधा (meditation). O learned parents ! be virtuous and give us a noble birth, for the enjoyment of entire happiness.

The Shatpath Brahmin styles him a man who has an excellent mother, an excellent father, and an excellent precepter. The parents are responsible for the foetal life, the boyhood, the bacholership, of a child, till he becomes the perfect master of science and arts.

(The Yaju Veda 2–28)

(4) O divine precepter ब्रहस्पतिः who illumines the faculties of the rishis by the light of the Vedas, endow us with beautiful Gayatry (अश्विना ज्योतिष्मती), that may fill our hearts with the divine Principle that leads to immortality far beyond the ignorance—begotten miseries of the mundane ocean of life (इषंतमस्तिरः). Manu speaks thus about the meditation of गायत्री in his code, (chapter II-82) 'The *recitation* of गायत्रि and the constant presentation before the mind of its signification, leads the *virtuous* devotee to immortality.' Even the subtle Philosopher, and keen Philologist Vyasa derives गायत्री from 'गायंतंत्रायते'. Gayatri leads the worshipper after death to immortality ' *Worship* is the first act of pure religion. True religeon is free from all artificiality and fabrication. True religion is not merely oral profession. It is no mythology. It is a living essence. It is highly practical. It is founded on entire truth. It takes for its basis the harmonious development of all the faculties and the righteous unfolding of all our capabilities of being and knowing. True education of an individual consists in (1) the sexual meeting of father and mother (2) In the society of nursing parents (3) in the Gurukula, through muscular development, mental training and moral culture. (4) in the membership of religious societies. (5) in the social feelings of reverence,

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admiration and love and respect for others, and (6) in the meditation of *Gayatri*. Folded within the depths of the human soul lie the germs of all religion. True worship as an outcome of pure religion is deeply ingrained in human nature. It is a spontaneous declaration of the inmost affection in the presence of God, as distinguished from the artificial prayers of the churches, forced ceremonials of the temples, and the useless rituals of the mosques, that establish bold iniquities and base inequalities of mankind in the sight of Heaven. Such is not true worship. True worship on the other hand not only endows us with *holiness* of life, *sublimity* of thought and *nobility* of character; but fills ourselves with aspiration towards, the true, the intelligent, the infinite and the Divine सत्यज्ञानमनंतं ब्रह्म. It is the part of our spiritual nature that is the foundation of true *worship* That system of worship is the subject of गायत्री to furnish.

(मं०) ओ३म् (यजु० अ० ४० मं० १०)। भूर्भुवः स्वः। तत्सवितुर्वरेण्यम्भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥ ३ ॥

गायत्रीमंत्रः त्रिषु वेदेषु समानः अथर्ववेदब्राह्मणे गोपथाख्ये च सविस्तरं व्याख्यातः। छन्दसि तु 'सुतामयावरद। वन्दमाना पावमानी चोदयित्री द्विजानां (अथ १७। १। १९ ॥ इतिमंत्रेणोपलक्ष्यते +

गायत्री गायतेः स्तुतिकर्मणः त्रिगमना वा विपरीता, गायतो मुखादुदयतादिति च ब्राह्मणम् (Ni दै० १। १२) गायत्री वै ब्राह्मणो मुखम् इति आमनंति सर्वे धर्मशास्त्रविदो महर्षिगणाः, यथाचष्टे भगवान् मनुः—

ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् (म० २। ४८)

गायत्री =त्रिगमना =त्रिपदा (नि ७। १२), गायत्र्या वसवः (पि ३। ३) नस्ताद् गायत्री = ६×८ =२४ चतुर्विंशत्यक्षरा गायत्री यजुषां षट् (वि० २। ६) इति सूत्रेण याजुषां गायत्री षड़क्षरा भवति।

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२४ = ६+ परंतु सावित्री मंत्रे २३ अक्षराणि संति। कथं सावित्रीमंत्रस्य छन्दो गायत्री, 'इत्यादि पूरणः (वि० ३। २) तत्सवितुर्वरेणियम्' + "प्रणवसंयुक्तो वा" यथा 'ओंतत्सवितुर्वरेण्यम्' +

पङ्क्तिजन्यायेन गायत्रीशब्दोऽपि योगरूढ्या मंत्रभेदस्यैव बोधकः। वस्तुतो निरुक्तिमत्त्वेनाऽपि अस्य मंत्रभेदबोधकत्वम्, (ता० वा) यथाह-मनुः, व्यासः, यमः, याज्ञवाल्क्यः, भारद्वाजः (आ० भा) गायत्री मंत्रस्य व्याहृतीरहितस्य छन्दो निचृत्गायत्री।

गायत्री=२४, निचृत्गायत्री=२३।
ऊनाधिक्येन निचृद् भूरिऔ (पि० २। ९९) +

(पुनः) गायत्री नाम दीक्षा गुरुमंत्रत्वात् +
(I) दीक्षा=धीक्षा × यत्र बुद्धिर्निवसति (गो० ब्रा०)

(II) गायत्रीमंत्रः धर्ममंत्रः +
चोदनालक्षणोऽर्थो धर्मः (जै० मी० १। १)

अनर्थः=पापः, अर्थः=पुण्यः। प्रज्ञाप्रेरको पुण्यो धर्मः।

'धर्मः प्रज्ञां वर्धयति क्रियमाणः पुनः पुनः
वृद्धप्रज्ञस्ततोनित्यं पुण्यमारभते परम् } (महा० भा०)

(III) गायत्रीमंत्रः ध्यानमंत्रः। तदोंधीमहि। गायत्रीमंत्रे प्रणवार्थभावनम् (नै० संकं १)

(भा०) ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् +
ओं + व्याहृतीः + सावित्रीमंत्रः=सर्वोत्तमगायत्रीमंत्रः +

गायत्रीमंत्रस्य देवता सविता, मुखमग्निः। विश्वामित्र ऋषिः, छन्दो गायत्री, विनियोगः प्राणायामे, जपे, उपनयने च + (यो० पा०)

अकारं चाऽप्युकारं च मकारं च प्रजापतिः।
वेदत्रयान्निरदुहद् भूर्भुवः स्वरितीति च।

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त्रिभ्य एव तु वेदेभ्यः पाद पादंमदूदुहत् ।
तदित्यृचोऽस्याः सावित्र्या परमेष्ठी प्रजापतिः
(मनु II ७६० ७७) +

शंकुव्याख्यानमपि एवमेव (उप० छा० २। ४। २३). + (ॐ)

(I) ओं खं ब्रह्म, (यजुः ४०/१) ओं क्रतो स्मर (यजु ४०/१५)

(a) प्रणवस्य ऋषिर्ब्रह्मा, गायत्री छन्द एवच ।
देवोऽग्निः सर्वकार्येषु विनियोगः प्रकीर्तितः (व्यासः)

(b) स्वरितोदात्त एकाक्षर ओंकार ऋग्वेदे । त्रैस्वर्योदात्तो यजुर्वेदे । दीर्घोदात्त एकाक्षरः सामवेदे । संक्षिप्तोदात्त एकाक्षरोऽ अथर्ववेदे (छांः परि०)

(c) देवताध्यानकाले तु प्लुतं कुर्यान्न संशयः ।
तैलधारावदच्छिन्नां दीर्घघंटानिनादवत् (गोः पा)

(d) एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोंकारस्तस्माद् विद्वानेतेनैवायतनेनैकतरमन्वेति + २ स यद्येकमात्रामभिध्यायीत तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते तमृचो मनुष्यलोकमुपनियंते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति + ३ अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरीक्ष यजुभिरुन्नीयते । स सोमलोकं स सोमलोके विभूतिमनुभूय पुनरावर्तते + ४

यः पुनरेतत्त्रिमात्रेणैवोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः यथा पादोदरस्त्वचा विनिमुच्यत, एवं ह स वै पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं, स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते, तदेते श्लोकौ भवतः ॥
(प्रः ३९९)

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INTERPRETATION OF THE VEDAS.

A writer in the "*Muslim Review*" for January 1911, who signs himself 'A Lover of truth', has been pleased to give the public the benefit of his views on Swami Dayananda's interpretation of the Vedas. He has the frankness to inform us at the outset that he does not know the Sanskrit language. He is afraid that his Arya friends would come down upon him, would hurl their anathemas at his head and would ask him with a great show of self-satisfaction 'How dare you discuss the question of the meaning of the Vedas when you don't know the Sanskrit language; and therefore, he takes care to 'remove their astonishment and satisfy their curiousity' by arguing that if 95 percent of Aryas, who are as innocent of a knowledge of Sanskrit as he himself, are justified in asserting and maintaining that the interpretations put upon the Vedas by Swami Dayananda are correct, he is equally justified in maintaining that they must be incorrect. Well, this disarms all criticism and I shall not quarrel with Mr 'A Lover of Truth' so far as his right to discuss the problem of Vedic interpretation goes. He is welcome to entertain any views he likes and equally welcome to entertain the readers of the "*Muslim Review*" with them.

The article under notice is the 6th of a series entited "Thoughts on the Fountain-Head of Religion" which Mr. 'A Lover of Truth' has for some months past been contributing to the pages of the "*Muslim Review*". "The Fountain-Head of Religion' is the title of a now well known book by Mr. Ganga Parashad M. A. which first appeared by instalments in the "*Vedic Magazine*" The learned author has proved that all the principal religions of the world *viz* Zoroastrianism, Buddhism, Judaism, Christianity and Muhammadanism, are ultimately based on the Vedic reli-

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gion. In interpreting the vedic verses the author has followed the interpretations of Swami Dayananda Saraswati. Mr. 'A Lover Truth', perhaps, feels that if Dayananda's interpretations are correct, there is no escape from the conclusions which it is the aim of Mr. Ganga Prasada to establish. To avoid those conclusions he must try to show that Dayananda's interpretations are incorrect. And according to Mr. 'A Lover Truth' it is so very easy to prove their incorrectness. A knowledge of Sanskrit is not at all necessary to enable a man to pronounce judgment on the correctness or otherwise of the interpretation of Dayananda. It is a cumbersome redundancy which puzzles the mind and warps the judgment. A few fine phrases are all that is necessary to put poor Dayananda out of court.

I shall now proceed to state the arguments of Mr. 'A Lover of Truth' as briefly as I can. Dayananda's position is that since the Great War (Mahabharata) India has produced no Vedic scholar who could understand the Vedas correctly. This position is wrong, because we know that India has in fact produced many learned men who have made their mark in every department of science and art. There were many learned Brahmans who because Bam Margis, and Buddhists. We see the majestic figure of Shankara looming large on the intellectual horizon of India in whose hands "the Hindu spiritual philosophy rose to its highest apex". He drove Buddhism and Janiism out of India. One of the most famous followers of Shankara was Nishchaldas. Shathakopi Mooni Vahan, Yavanacharya and Ramanuja, the leader of Vishnavite sect, were all learned men. And so were Kabir Das and Guru-Nanak. Is it possible, nay is it conceivabie that "Indian mind become so barren and Indian intellect so impotent and poor that during these 5,000 years the Vedas were never correctly understood by the Indians and that it was left for the Swami and his followers to interpret and

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preach the Vedas for the first time according to their true sense.' Mr. "A Lover of Truth" refuses to take such a low view of the Indian intellect. And, therefore, the conclusion is obvious that Dayananda's position is wrong. Consequently Dayananda's interpretation cannot be correct. Q. E. D.

Dayananda maintains that "all the knowledge, that has spread over the face of the earth, has spread from Aryavarta." Mr. A "Lover of Truth" demurs to such a view and says that it 'would be absurd and would attribute injustice to God in as much as he would have to be supposed to have bestowed one people only with all his intellectual gifts.' But he is so polite that "in order to please his Arya friends" he accepts the contention that 'India is the source of all knowledge, that India has taught all sciences and arts to the world.' But if this be so, it cannot be explained how 'the inventors of these sciences or the sons and grandsons of these inventors became so dull as not to be able to understand the Vedas correctly for 5000 years.' 'Such a high level of Indian intellectuality is not compatiable with the view that Indians could not rightly understand the meaning of a book for 5000 years.' Therefore, Dayananda's position must be wrong.

If, however, Indians could not, in fact, arrive at the true meaning of the Vedas although they read them, then the language in which the Vedas are written must be very vague, ambiguous and equivocal and it defeats its own purpose, because where is the use of a revelation if it is couched in a language so unintellegible that it would remain misunderstood in the place of its birth for thousands of years. The Aryas cannot even say that they accept the Swami's interpretations as correct because what the Swami teaches them on the authority of the Vedas appears to them more reasonable than what is taught

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under the same authority by the orthodox Hindus. The Swami's interpretations may appear to them to be more reasonable but may not at the same time be the correct interpretations of the Vedas. For example, the passage about caste in the Vedas is interpreted by the orthodox Hindus to mean the establishment of the four well known castes, but the Swami interprets it to mean as inculcating simply the "Division of labour." This interpretation of the Swami appears more reasonable because through extraneous influences of Christianity and Islam the Aryas have come to regard the Caste system of India as pernicious to society.

It is not only possible, but very likely that a few years hence, say 10 or 25, some new scholar should turn up and should declare the Swami's, interpretations as unfounded and inaccurate.

In the creed of the Swami one descerns unmistakable traces of the creed of Nastik (atheistic) philosophers tacked on to the belief in the Deity. For instance, the theory about the non-creation and non-perishability of matter is an exact prototype of the views of materialistic philosophers of to day and the Nastik philosophers of ancient India.

According to the Swami even Shankara who did such signal service to Hinduism and whose Vedic learning is undisputed did not correctly understand the Vedas. If Shankaracharya could not understand the Vedas, it is really useless and sheer waste of time to read and try to understand the Vedas for the attempt is sure to end in failure.

The Swami says. "It is probable that Shankaracharya adopted this creed in order to refute the doctrines of Jainism, because, in order to serve the needs of the times many selfish people among the learned adopt views contrary to their real beliefs." So the learned Shankara-

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charya is doubbed by the self sufficient Swami as selfish *i. e.* the Swami regards Shankara as insincere. But sincerity is necessary for the success of one's mission. Now what is the record of the Swami's success in comparision to that of Shankaracharya? Nothing. Mr. "A Lover of Truth" asks truimphantly 'How is it that the Swami who understood the Vedas so well as none during the past 5000 years had done, and who according to himself is the embodiment of sincerety itself, should show such poor results as compared with the achievements of Sankaracharya, and he calls upon his Arya friends 'to furnish some philosophical explanation of this paradoxical phenomenon.'

It is, of course, presumptuous on my part to join issue with Mr. 'A Lover of Truth' on matters about which he is so positive and, therefore, it is absolutely necessary for me to beg his pardon and crave his indulgence before beginning an examination of his arguments. And I hope Mr. 'A Lover of Truth' will not take this article as an anathema hurled at his head. I expect from him that larger charity which not only tolerates but also enjoys difference of opinion.

We are here concerned with the question whether or not the Vedas were rightly understood and correctly taught during the post Mahabharata period. Swami Dayananda says that 'when most of the learned men, Kings and Emperors, sages and seers were killed or died in the Great War the light of knowledge began to grow dim, and with it the diissemination of the Vedic religion came to an end." Dayananda does not say that the Indian mind had become so dull that it could not understand the Vedas during the post Mahabharta period; what he really does say is that owing to the death of many learned men, Rishis and Maharshis during the Great War people neglected the study of the Vedas. Now, Mr. 'A Lover of Truth' does not say in so many words that all the men whom he names were

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well versed in the Vedas. What I understand him to mean is that if India could produce so many learned men it could produce Vedic scholars also. But we have nothing to do with potentialities, we have to deal with actualities. We have to see if India did actually produce Vedic scholars. Does Mr. 'A Lover of Truth' prove the existence of such scholars in the post-Mahabharata India? I have searched in vain for the name of a Vedic scholar in the list of learned men furnished by Mr. 'A Lover of Truth.' With the exception of Shankaracharya and perhaps Ramannuja and Nishchal Das there is not a single person mentioned in that list about whom it can be seriously contended that he was a deeply learned man. Much breath has been spent by Mr. 'A Lover of Truth, to show that Shankaracharya's Vedic learning is undisputed. It will be absurd for me to say that Shankara was not a learned man. Dayananda himself pays a tribute to Shankaracharya's learning and genius in the following words:

"About 2200 years ago Shankaracharya, a Brahman of Dravid, (in Southern India) studied Grammar and all other Shastras..... during student life, and seeing the religious degradation of his country began to soliloquize thus:—'What a pity! the true theistic Vedic religion had disappeared, whilst the atheistic Jain religion prevailed to the great detriment of the people. This (*i. e.* the Jaina religion) must he put down somehow.' Shankaracharya had not only read the Shastras but also the Jaina scriptures. He was also a powerful debater. He began to think as to what was the best method of overthrowing Jainism, At last he came to the conclusion that preaching and holding discussions with the Jainees were the best mothods to put down Jainism."

Every Arya pays homage to Shankaracharya's genius and acknowledges his greatness and if it is said that he was not well versed in the Vedas, it is not said with a view to derogate from his learning or greatness. We know it as a fact that Shankaracharya did not base his philosophy on the *Samhitas* of the

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Vedas. He found support for it in the Upanishads, the Vedanta Sutras and the Gita and on these alone he wrote commentaries. If he could derive strength for his doctrine from the Vedas themselves, he would not have failed to write a commentary on them. The Vedas have always been considered to be of paramount authority in matters religious and spiritual in India. Shankaracharya also admits this and appeals to their authority but we never find him quoting and explaining suktas of the Rigveda or portions of the other three Vedas in support of his doctrine. If he could do so, he would have forged a most formidable weapon in his armoury and it would have been so very easy for Mr. "A Lover of Truth" to establish his claims to Vedic scholarship. I do not mean by all this that Shankaracharya was incapable of understanding the Vedas correctly. All I mean is that either he did not study the Vedas or if he studied them he found that they did not inculcate the theory of Vedantism as propounded and developed by him. It is quite possible that he found no opportunity for a thorough study of the Vedas. He died very young. He was only 32 years of age when some wretch poisoned him. He was barely out of his teens when he undertook the work of a preacher. We know well what a strenuous and busy life he lived thereafter. He had no time to ponder over the four volumes of the Vedas. Is it then absurd or impossible to conclude that Shankaracharya was not a Vedic scholar? Dayananda also never says that Shankaracharya *could* not understand the Vedas. It is possible that he understood them and equally possible that he did not understand them. Most probably he did not apply his mind to them. But if he understood them why has he not left a commentary upon them? When he wrote learned and elaborate commentaries on minor works, why did he not think of writing a gloss on the Vedas which would have strengthened his position remarkably and would have rendered it impregnable. This leads us to conclude that either

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he was not learned enough to interpret the Vedas or he found that they lent no support to his pet theory which he considered was absolutely necessary to vanquish the Jainas. We find great names in the history of almost every country of note advocating the principle that the end justifies the means. But are we justified in bestowing upon them the opprobrious epithet of 'insincere.' They are sincere enough, only they do not feel that it is in any way blameworthy to adopt means which would be called questionable by others. They are so terribly in earnest, so zealously devoted to their cause that they never stop to think whether the means they are called upon by the exegencies of the times to employ are morally defensible or not. They must achieve success for their cause no matter how or by what means. Consequently if Dayananda throws out a guess that " it is very likely that Shankaracharya had taken up this position with a view to refute more successfully the beliefs of the Jainees" and then gives the following reason for his view that " many a selfish scholar in response to the requirements of expediency preaches doctrines opposed to his own knowledge, " does he really say or mean to say that Shankaracharya was insincere? I think not. He does not state positively that Shankara *in fact* adopted the doctrine of Vedantism with a view to refute Jainism, he simply states it as a hypothesis that ' it is very likely that Shankaracharya had taken up this position with a view to refute more successfully the beliefs of the jainees !' That this is so, is also evident from another passage which also occurs in the 11th Chapter of the Satyarthaprakasha. After giving a short account of the work of Shankaracharya, Dayananda says :

"Now it is to be considered that if it was Shankaracharya's own belief that God and the human soul were identical and that the world was an illusion, it was not good; but if he had adopted this belief for the refutation of the Jainas it was good to some extent."

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From this it is clear that Dayananda did not positively believe that Sankaracharya had in fact acted contrary to his beliefs. He only supposes that he might have so acted. And I have shown that there was ample justification for making this supposition. I fail to see where and how Dayananda brings the charge of insincerity against Shankaracharya, and how he deserves the unenviable title of 'self-sufficient' which Mr. 'A Lover of Truth' in his zeal for truth bestows on him. Mr. "A Lover of Truth" himself adopts an opinion which is contrary to his real beliefs simply to please his Arya friends. But I shall be the last person to find fault with him for this. (I beg his pardon for this personal remark). The opinion that Shankaracharya does not seem to have mastered the Vedas, that he did not knock at the portals of the temple of Vedic learning and that he rambled only in its outskirts the Upanishads &c, is not, therefore, without foundation.

Ramanuja was a learned man, no doubt, but he can not he called a Vedic Scholar. Mr. 'A Lover of Truth' does not give us any proof of his Vedic scholarship. Similarly there is no proof that Nishchal Das was such a scholar. I do not dispute that any one of them *might have become* thoroughly conversant with the Vedas, if they had followed the true method of studying them as laid down by the ancient Rishis. But I deny that they *were* Vedic Scholars. Let Mr. "A Lover of Truth" prove that they were so if he questions this. Ramanuja's mission was to found a new school of philosophy in opposition to that of Shankara and to this end he directed all his energies of mind and body. He wrote commentaries on the very books on which Shankara had spent his thought and labour only with a view to refute the doctrines of the latter. No one will seriously contend that Shathakopa, Muni Vahana, Yavanacharya, Kabir Das and Guru Nanak were men with literary pretensions. I do not mean any disrespect to these good devotees. They were men of character who not

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only preached morality but also lived it. They were earnest and pious men who could win the hearts and mould the characters of those who came into contact with them. They were men endowed with that spiritual insight which at once finds out the sore spots in the soul of man and with the healing balm of spiritual sympathy makes those spots whole and sound. They were all this and perhaps more, but they were not men of learning.

Mr. "A Lover of Truth" states it as Dayananda's position that India did not produce Vedic Scholars who could rightly understand and correctly teach the Vedas during the enormously long period of 5000 years. In order to controvert this view, Mr. "A Lover of Truth" ought to have pointed out the names not of those 'intellectual giants' who might have but who in fact did not become Vedic Scholars. It is no argument to say that because India produced 'intellectual giants' in other departments of human thought and activity it most have produced scholars well versed in the Vedas. Mr. 'A Lover of Truth' ought to have proved first that during the post Mahabharata period, the Vedas were as extensively studied as in the pre-Mahabharata days and secondly that there were such and such scholars who were well known for their mastery over the Vedas. But this he has not done and Dayananda's position that India failed to produce Vedic Scholars of the true type because people turned their back upon the Vedas and neglected their study remains unshaken. Mr. "A Lover of Truth" becomes quite amusing when instead of giving a list of Vedic Scholars produced by 'these 5000 years' he seriously call upon 'his Arya friends to mention the name of any learned personage or body of persons who may have lived during these 5000 years and who according to them may have correctly understood and rightly taught the Vedas'. Is this not putting the cart before the horse? This was exactly the question which

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Mr. 'A Lover of Truth's Arya friends want to put to him. He says that Dayananda's position is that India failed to produce Vedic Scholars during these 5000 years and that it is wrong. Well, then, the best way to prove it wrong would have been to mention the names of a few Vedic Scholars who correctly understood and rightly taught the Vedas during these 5000 years. To disprove an E proposition you must oppose it by an I proposition. Mr. "A Lover of Truth" knows this, but as he thinks it troublesome to search for the particular affermative he politely asks his Arya friends who put forward the universal negative to do this work for him. This is very kind of him no doubt, but I am afraid they will decline his friendly offer with thanks. Evidently he does not set much store by the wisdom of his Arya friends and for this many thanks.

I shall here take the liberty of telling Mr. " A Lover of Truth " that no amount of rhetoric and fine language can do duty for argument or facts. If he really thinks that what Dayananda says about the dearth of Vedic Scholars of the true type during the period of 5000 years that has elapsed since the Great War is not true, he ought to give a list of such scholars and by giving extracts from their works should prove that their interpretations of the Vedic verses are correct and those of Dayananda are wrong when tested by the recognised principles of Vedic exegesis.

I congratutate Mr. "A Lover of Truth" on the broad mindedness he has shown in refusing to take a low view of Indian intellect and he deserves the thanks of his Arya friends. I need hardly tell him that Dayananda also never took Indians for fools or men of weak intellect. He blames Dayananda for holding the extremly 'categorical' and 'positive' view that all knowledge has spread on the earth from India. A man who can entertain such a view can hardly he said to take a low view of the Indian intellect. But Mr. "A Lover of Truth" argues that

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as Dayananda says that Indians did not become Vedic Scholars during, the 'enormously long long period of 5000 years' he must be supposed to take a low view of the Indian intellect. This lamentable lack of Vedic Scholar ship was not due to any inherent dulness or abtuseness of the Indian mind, it was due to the neglect of Vedic study, absence of Brahmacharya &c. If India did not produce scientific men in the days of Mohommadan supremacy, should we conclude that Indian mind was incapable of understanding Physics. Chemistry, Mechanics &c.? Persia can boast and justly boast of many poets of high rank such as Saadi and Hafiz &c. whose works are the perennial source of joy to their readers but can she, point out the names of any scientist who carved for himself a niche in the temple of fame like her poets? Are we to argue from this that the Persian intellect is labouring under some inherent weakness which renders it unfit for scientic study.' The Japanese are now taking foremost places in the ranks of scientists, but a few decades ago they could not even babble out the A. B. C. of science. Should we jump to the conclusion that the Japanese mind was incapable of understanding scientific truths? The truth is that the aptitude or inaptitude of a particular people for acquiring a particular knowledge can he demonstrated only when it is given fair opportunities and reasonable facilities for acquiring it and when it avails itself of them. Mr. "A Lover of Truth" could accuse Dayananda of taking a low of view of Indian intellect if he had proved that Dayananda believed that the Indian mind had become so decrepit and infirm that in spite of excellent opportunities and facilities for and close and proper application to Vedic studies it could not grasp the meaning of the Vedas. He ought to have proved that during the post Mahabharata period people did study the Vedas extensively, with great devotion and application, and according to the methods of study prevalent in the Pre-Mahabharata days. But he does

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nothing of the sort and yet he has no hesitation in blaming Dayananda! Dayananda's critics seem to be above all criticism.

Mr. "A Lover of Truth" can not understand how the sons and grandsons of those Indian inventors and scholars, who according to Dayananda were the teachers of the world, became so dull that they could not rightly understand the Vedas. I am equally unable to understand how the sons and grandsons of those Greek sculptors, whose chisels imprisoned the evanescent human passions in marble for ever, whose skill made the dead stone alive, became so dull that they lost their divine art? Does Mr. "A Lover of Truth" think that a nation cannot deteriorate? Does he suppose that the post-Mahabharta period of Indian history was an era of progress and prosperity? If he thinks so, I am afraid, he has read his historical lessons all wrong. I must humbly suggest to him that those days were the days of India's downfall and not of her rise. Those were the days when she fell from her high pedestal, when she was hurled down from her high pinnacle of glory, when she broke away from the traditions of her glorious past, when she forgot the lessons of the Vedas, when she left the worship of one God without a second and bent her knee before the idols that her own hands had fashioned, when she gave up the performance of Yajna and defiled the altar (Vedi) by throwing the stinking flesh of God's innocent creatures instead of the fragrant substances into the homa fire, when she fell a victim to Bam Margism and celebrated its obscenties as virtues of the highest order, when she put faith in impotent charms, talismans and incantations instead of the living word of God, when she palmed off the abominable blasphemies on the holy Vedas, when she declared the Vedas to be the exclusive property of the so called Brahmans and made it sinful for the other Varnas to read them. Yes, these were the days of her degradation and deterioration That period was a period of anarchy and confusion. There

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was no settled government, no security of person and property. The whole country was plunged into internecine wars when blood of men flowed like water on the battle fields. The land was cut up into numerous and petty principalities which always made war upon their neighbours. It was only for brief spaces that the strong voice of a Bikramaditya rose above the tumult of the warring Rajahs and hushed them into peace. Bama Marga made confusion worse confounded. People went mad after lust and licentiousness, indecent rites, and imbecile rituals. The moral teachings of Buddhism which was a protest against Bammargism for a time purged the atmosphere of the poisonous fumes of Bama Marga, but its atheistic teachings brought about its downfall. It had no sanction for those teachings. Without a belief in God they were mere inanities without life and without vitality. Shankaracharya tried to infuse life into the dead bones of society but he too failed to reinvigorate it permanently owing to his doctrine of Neo Vedantism, which had the effect of making people inert and inactive. People could not free themselves from the bondage of priesthood and remained idolaters and willing bondsmen of the priesteraft. Then supervened the invasions of the heroes of Islam which increased the misfortunes of the Indians tenfold. Were these the times when people could devote themselves to such peaceful pursuits as the study of the Vedas? And if the strong and far reaching arm of Pax Britamica had not rescued the country from this confusion, it is clear that we would have remained steeped in the stygian darkness of ignorance notwithstanding the presence of the intellectual giants of Mr. 'A Lover of Truth' If he finds any intellectual giants in India of the post Mahabharta period, he does so because India is great even in her fall. But what is the greatness of these intellectual giants as compared to that of the heroes of ancient India. They are but pigmies by the side of those ancient giants. They appear to be of gigantic stature to us because we

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ourselves are dwarfs. What king of post Mahabharta days approaches in grandeur and filial piety to the ideal king Maharaja Ramchandra. Where shall we find a philosopher King like Janaka in those degenerate days? We search in the long centuries, enormously long according to Mr. "A Lover of Truth," for Rishis like the sage Yajnavalka but we search for them in vain. There is no Dhanwantari to sooth our aching limbs. We, their unworthy descendants, wonder how they could rise to such giddy heights and sometimes measuring them by our own standard and finding them immeasurably superior to us begin to doubt their very existence and in our impious scepticism relegate them to the realm of mythology. What a tremendous fall we have had!

Dayananda is a follower of those ancient Rishis. He refuses to walk in the footstops of their pigmy descendants and this is his chief offence. For this very offence he is taken to task by Mr. "A Lover of Truth" and is called 'self sufficient' and 'insincere.' But was he really so? Can such a man tell his followers in all humility that they were not to follow him if he led them into the path of untruth and unrighteousness? Can an insincere man enjoin upon men the duty of not taking his word upon trust and of not accepting any of his teachings if they did not stand the eightfold test of truth? Turn to the pages of the Satyartha Parkasha and you will find Dayananda calling upon all men to embrace truth and reject falsehood, to strive for the good of all and to free themselves from bias and hatred. This is Dayananda's 'self—sufficiency' This is his insincerity!

Mr. "A Lover of Truth," however, says that Dayananda's self-sufficiency consists in placing his Veda Bhashya above the works of all other learned men. If Mr. 'A Lover of Truth' will read the works of Dayananda calmly and

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without any preconceived ideas I am sure he will find Dayananda head and shoulders above his intellectual giants. The reason why Dayananda does not appear to us great enough is that he died less than 30 years ago. We are living so near him that we cannot appreciate his greatness. In order to take a full view of a high tower we should look at it from a distance. Dayananda will reveal his greatness fully to generations yet unborn which uninfluenced by personal likes and dislikes will come to him not to criticise him but to sit at his feet, to learn and draw inspiration from him. Dayananda's claims to Vedic learning rest upon foundations too deep to be shaken by Mr. 'A Lover of Truth's' arguments. They only can appreciate his scholarship who are familiar with the difficulties of the interpretation of the Vedas. European scholars like Maxmuller, though not agreeing with Dayananda in his conclusions, frankly acknowledge his erudition and scholarship. Our modern pandits, however, who spend their ingenuity and acumen in wrangling and hairspliting pertaining to Nyaya or in weaving cobwebs and gossamers of Vedanta which are so beautiful to look at but which are in reality a bewildering maze for the intellect, are not to be expected to appreciate his learning which is different from and of a higher order than theirs. Dayananda never interprets the Vedas arbitrarily. He interprets them according to the principles of exegesis laid down by the ancient Rishis and, therefore, he is justified in rejecting all interpretations as incorrect which disregard those principles. He does not reject them as inaccurate because he has an overweening conceit of his own greatness but because he is a loyal, devoted and humble servant of the ancient masters. Posterity will decide whether Dayananda's interpretations are wrong or right. We are too much swayed by our prejudices and preconceptions to arrive at an impartial judgment. But the signs are already becoming visible which clearly show that Dayananda is

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destined to be the world's teacher in Vedic exegetics. I shall give only one instance. The word 'devata' used to be always translated by European Scholars as a 'God.' Even the Indians commentators who lived in times when idolatry had taken a firm hold on the popular mind took it to mean a 'diety'. But Dayanand taught the world of scholars that it did not mean a God for the simple reason that the Vedas do not recognise more than one God. It was applied to all things tangible and intangible which possessed the quality of brillance, splendour, glory, power &c. It was applied to God because he is the source of light, all powerful, glorious &c. It was applied to the sun, the moon, the air, fire etc. because they possessed light lustre, beauty strength &c. For the same reasons it was applied to the wise and the learned whose heart chambers were illumined with the light of wisdom and learning. European Scholars have also adopted this view and now you will find many a European savant rendering the word 'deva' into 'the shining one.'

Dayananda did not learn reasonableness at the feet of the apostles of Islams and Christianity. His interpretations are reasonable not because he having learned it from the coreligionists of Mr. 'A Lover of Truth' has read it into them, but because the Vedas cannot teach anything unreasonable. Mr. 'A Lover of Truth' refers to that well known Mantra of the Purushasukta which divides human being into four classes viz Brahmans, Kshatriya, Vaishya and Sudra. Mr, 'A Lover of Truth' says that this.

"passage.....is interpreted by the orthodox Hindus as meaning the establishment of the four well known castes. The Swami interprets it to mean as inculcating simply the division of labour; and that this interpretation of the Swami appears more reasonable because through extraneous influence of Christianity and Islam you have come to regard the caste system of India as pernicious to society and therefore you prefer the Swami's interpretation.

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I believe, (I may be wrong) that the authors of the Mahabharata and the Manusmriti were not under these extraneous influences; and yet they did not recognise the system of hereditary castes. They recognised the Division of Labour exactly as it is recognised by Dayananda. I shall request Mr. "A Lover of Truth" to consult Babu Ganga Prasada's tract on 'Caste System' and I am sure he will disabuse his mind of this highly amusing and curious idea that Dayananda interpreted the Mantra referred to above to mean as inculcating simply the 'Division of Labour' so that it may appear reasonable to Mr. 'A Lover of Truth's' Arya friends who through 'the extraneous influence of Christianity and Islam' had come to regard the caste system of India as pernicious to society.

Dayananda was never afraid of criticism. He was a votary of truth and exhorted his followers to keep their minds open to receive its light at all times and from all quarters. If as Mr. 'A Lover of Truth' suggests a scholar rises 10 or 25 years hence and declares Dayananda's interpretations as unfounded and inaccurate, we shall not be afraid of his advent. We shall ask him to prove himself right and Dayananda wrong and if he does so we shall forsake error and accept the truth. We shall rather welcome him and at the same time we shall love Dayananda the more because he taught us to spurn at error and embrace truth—a lesson which the world is in sore need of learning just at the present moment. Dayananda's chief claim to our respect is that he has not forbidden the use of our reasoning faculty as some founders of religions have done. He has, on the other hand, taught us to use it properly so that we may not lose our man-hood which consists of the divine faculty of reason more than of anything else.

Mr. 'A Lover of Truth' casts a fling at the Vedic doctrine of the eternity of Matter, Soul and God and says that it is a combination of atheistic and theistic beliefs. I won-

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der how he has got the idea that belief in the eternity of Matter and Soul is inconsistent with the belief in God. Our Mohammadan friends are so wedded to this belief that it is very difficult to make them divorce it. That matter is eternal is the basic principle of all physical sciences. It can be proved to the hilt and can be demonstrated by actual experimentation. It is almost an axiom that something cannot come out of nothing. To believe otherwise would land us in so many absurd positions that we would be unable to give a rational account of our belief in the Diety. It is a mistake to suppose that if we believe matter or soul to be eternal we shall no longer believe God to be all powerful. I believe Mr. 'A Lover of Truth' also will agree that God's omnipotence does not consist in His being able to do inherently impossible things. Such a God would be himself impossible and inconceivable to rational beings. That such a belief is consistant with theism of the highest and most rational type is proved by the fact that many eminent scientists are devoted monotheists. Mr. 'A Lover of Truth' does not let us know how the doctrine of eternity of matter is atheistic. But why should he enlighten us ? He is not bound to give his reasons and we have no right to interrogate him.

Mr. "A Lover of Truth" blames Dayananda for holding the 'categorical' and 'positive' view that all knowledge on the face of the earth has spread from India—a view which, in his opinion, is enough for the expunging of Dayananda"s name from the list of 'truly educated men' and which accuses God of being partial to the Indians. If God cannot be accused of partiality although He appointed the Israelites as his chosen people, although he raised the Prince of Prophets from among the people of the far off and uncivilised country of Arabia, I fail to see how he can be charged with partiality if he made the inventors of sciences and teachers of morality and religion rise from the soil of India. Did he seal the lips and stop the ears

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of other nations? Did he shut the light of knowledge from the mind of other peoples? If the Indians reaped full benefit from their talents while other peoples wasted them, whose was the fault? The scientists of Europe are making wonderful discoveries and inventions every year while we are vegetating and squandering our gifts in frivolities and inanities. Shall we blame God for being partial to Europeans at our cost? That India was the world's teacher is not a fantastic belief. It rests on the foundation of fact—stubborn fact. Evidence of India's influence on the culture and religion of nations of the world is multipying every day and scholars are acknowledging her as the world's Guru. In the distant lands of Mexico and Peru-traces of Indian culture are distinctly visible. In the land of the Pharoahs we notice many things which proclaim their Indian origin. Dayananda is not the only man who claims this proud position for India. There are others (not Indian) whom the world calls truly educated men, although they are as 'catagorical and positive' on this point as Dayananda himself. I shall quote only Jaccolliot—a Frenchman—who thus speaks of this ancient land:—

"And then did India appear to me in all the living power of her originality—I traced her progress in the expansion of her enligtenment over the world. I saw her giving her laws. her customs, her morale and her religion to Egypt, to Persia, to Greece and to Rome.....

"This was the epoch of greatness, under the regime of reason. And then I followed the footsteps of decay.....old age approached this people who had instructed the world, and impressed upon it their morale and their doctrines with a seal so ineffaceable, that time which has entombed Babylon, and Ninevah, Athens and Rome, has not yet been able to obliterate it."

Mr. 'A Lover of Truth' has a knack of arriving at wrong conclusions. He takes care not even to blunder into a right one. He first lays down a wrong p: I won and

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then proceeds to draw the conclusion nearest to his heart. He gives it as Dayananda's position that for 5000 years men including such men of genius as Shankaracharya have been unable to understand the Vedas and then argues that the language of the Vedas must be extremely vague, ambiguous and equivocal and it is sheer waste of time to try to understand them. I submit that both his premiss and conclusion are wrong. As I have said already, Dayananda never says that men could not understand the Vedas during these 5000 years; he only bewails the gross indifference of the Indians towards Vedic scholarship. They did not attempt to understand the Vedas and if some of them like Sayana and others did attempt, they failed to grasp their true sense on account of their following the wrong methods of interpretation. If you put a wrong key into a lock, it will not be the fault of the lock if it does not yield to the key. It was not because the language of the Vedas was vague that people failed to understand them, but they failed to understand them because they either did not study them or studied them according to a wrong method. This argument of Mr. "A Lover of Truth" does not, therefore, hold water.

I have attempted to show that the objections brought by Mr. "A Lover of Truth" against the interpretation of the Vedas by Swami Dayananda Saraswati are untenable and are based on wrong premisses and fanciful and false analogies. They are mostly due to lack of sympathy and insight and to preconceptions and prejudices. I hope Mr. 'A Lover of Truth' will take this article as a piece of friendly criticism and by no means as an anathema hurled on his head by his Arya friends. And I also hope that the next time Mr. 'A Lover of Truth' will write about Dayananda, he will take a more charitable view of his work and will allow no bitterness or acrimony to creep into his writings. It is in this hope alone that I have written the above lines.

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Let us be humble seekers of Truth, let our hearts be warmed by a genuine love for her, and let us be ready to embrace her in whatever company and at whatever times and places we may come across her. Let us try to understand each other and above all let us try to be frank and fair in controversy. If we happen to possess a limited knowledge of any subject, let us not hide our ignorance and pose as experts, but let us candidly acknowledge our shortcommings, for it is no shame to plead guilty to a charge of ignorance and at the same time let us follow the advice given by the ancient teachers.

उत्तिष्ठत जाग्रत प्राप्यवरान्निबोधत

Awake, arise, go to the learned and learn. And if we shall follow this advice, all will be well. Peace and good will will reign where strife and misunderstanding hold their sway, our hearts will be united with the bonds of love and will no longer be rent assunder by the barriers of hatred. Let us, by all means, strive for this desirable end, for, it is, indeed, worth striving for.

This is the channel to be explored. Perhaps I may not make my conclusions as clear as they appear to me. Let others continue the work. Make Sanskrit a classic language, establish a superior school in India, send chosen men who may reveal to the world the thousands of manuscripts this ancient country has bequeathed us, and we shall see if the future does not confirm my conclusions. Let us repeat it even to satiety if those whom we call the ancients were progenitors of modern nations—so was ancient India the initiatrix of all the civilizations of antiquity.

(Jaccolliot)

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Scientific Basis of Some of the Old Customs.

I.

It is an admitted fact that Hindu Society is suffering from a plethora of superstitious beliefs and slavishly adheres to some of the most absurd usages and customs. For instance, the Chowka System of the Hindus is one of their oldest customs; and though the spirit of it may admit of some scientific basis, yet it has been carried to such a senseless extreme and to such a foolish extent as almost to have become the prime cause of the disintegration and disruption of Hindu Society. We need not therefore touch it—rather for the matter of that one feels averse to write anything in favor of old Hindu customs. The Hindu mind is so prone to superstition and lethargy that I am afraid the slightest scientific support tends to fix it to old humbugs with a tenacity worthy of a better cause.

It is, therefore, not quite safe to utter anything in favor of such things. It might cause more harm than good. The danger becomes more conspicuous when we remember how it has become a fashion in these days to advance scientific explanations with a view to justify every nonsense in India. Hence when we write about the scientific basis of some of the Hindu customs, it is by no means to encourage superstition but only with a view to throw some light on the scientific advancement of the age of which these stereotyped customs are relics and landmarks.

Tl ere are two contradictory opinions in the country as regards the Ancient Aryan Civilization of India. There are those who hold that there was nothing but pastoral life in old India and there was no trace of science, art or philosophy worth the name. The adherents of this party assert that in the whole range of Aryan literature including the Vedas, the Shastras, the Ramayana, the Mahabharat, the Sukrâ Niti, and the Hitopdesh, there is not as much of philosophy or morality as there is in Aesop's Fables. But there are others who believe that Old India was the mother of all new civilizations and there is no advancement yet made which can not be found in ancient India from simple notation down to flying machines and even Radium.

In this article it is not our business to examine the above mentioned assertions, but what we mean is to show that judging from

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the evidence found in the past works, customs and usages, it appears that India did possess remarkable and even incredible scientific learning both in the domains of Moral and Natural Philosophy. Leaving alone Moral Philosophy, let us confine ourselves to the knowledge of the concrete which the ancients possessed.

It is an old custom among Hindu women to remove *thalis*, *lotas*, and other glittering metal utensils from the courtyard in the rainy season, specially in the months of Shravan and Bhadrapada. It is also a matter of common knowledge that the Hindus knew it from times immemorial that lightning had a peculiar attachment for metals and specially pounced upon the bright shining metal surfaces in a maidan. They used to make a special kind of steel in this manner, which it is said was most suited to making swords. This knowledge was so common in the past as to have filtered down to every stratum of society including the most ignorant rustic in a secluded village. It may be said that this was merely experimental knowledge founded upon the observation of natural phenomena and does not admit of any inference regarding the possession by the Aryas of a knowledge pertaining to the Science of Electricity. But if we regard it merely as an isolated piece of knowledge, how can we account for the use which they made of this knowledge in other ways. For instance, almost all the Hindu temples have a metal rod with a pointed end attached at the top and a metal bell connected with a metal chain. Now what does it mean? Does it not show that they knew the use of the lightning conductor which was made known to the world in recent times by Dr. Franklin of America? Does it not show that this knowledge was not merely empirical but had reached a deductive stage?

This is not all. I have seen in many temples that the chain connected with the bell is not allowed to lie anywhere on the marble floor of the temple but that it is a custom to leave a small space unpaved in the middle of the temple and to make a kind of *kund* in which the loose end of the chain is deposited and the worshippers throw some water in the *kund* along with flowers, ring the bell, and place back the chain in the *kund*. There are many ignorant Pujaris who insist upon it that the chain should always be kept back in its place. Once when we were very young we remember to have visited a temple where we took out the chain from the *kund*, rang the bell but unfortunately forgot to put back the chain in its place. To our great sorrow, we were severely told by the Pujari

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not to break the custom in the temple and were asked to place back the chain in its proper place. We knew that the Pujari thought that the ire of Shiva would fall on those who would not put the chain in the *kund*.

But religion apart, let us understand the significance of this old custom. The reason for this is plain. If the temple be struck with lightning, the point of the metal rod would conduct the electrical charge to the chain, but if the chain were allowed to rest on the dry marble floor, it will not be very easy for the charge to pass out. So in order to facilitate the conduction of the electrical charge, the chain is kept in the *kund* full of earth. The earth is also not allowed to be left dry for the worshippers pour water all the time which keeps it wet. And hence the electrical charge easily passes through the wet earth to the ground.

How simple, natural and inexpensive is the lightning conductor of the Hindus. Nor is the knowledge of electricity underlying it merely empirical for it is impossible to acquire the knowledge that damp earth is a better conductor of electricity than dry earth, without numerous siftings and patient investigation about the conductivity of things.

There is an old custom in India of wearing rings or belts made of two or three different metals,, with a view to allay certain maladies and diseases. And there is no doubt that such rings and belts prove most efficacious in certain cases. The people ascribe the merit of such rings either to magic or to the genii. But their efficacy is, in fact, due to therapeutic effects of the thermal electrical current generated by the heat of body or of the galvanic current generated by the contact of two dissimilar metals under the action of the stimulating fluids of the body.

Suppose we assume again that the existence of practices like these and even the underlying science thereof do not necessarily warrant us in concluding that the ancient people of India understood anything like what we have of science to day, for although we find the evidences of some of the most uptodate scientific knowledge implied in ancient custom and practices, yet there is no direct proof to show that there is some substantial theory expounded and set off in due logical order which is the characteristic of old Sanskrit and which ought necessarily to be the characteristic of every scientific exposition. But even this objection seems to

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lose all its force when we come by the following shloka in the Bidyuadjha Tantra written centuries back.

विद्युत्तु त्रिविधा प्रोक्ता संघर्षण समुद्भवा ।
अयस्कानत प्रसूता च तथा संसर्गसंभवा ॥

"Electricity is generated in three ways: by friction, by magnetism, and by contact."

Here we find all the methods of generating electricity defined in one nice shloka which cannot be surpassed either in brevity or in scientific import, by anything that modern science knows.

Having these instances before us, we think we are forced to believe that there must have been a time in the past when the people of India knew as much about electricity as we know to-day.

If it be asked that having such evidence of the existence of such a sound theory and practice in the past, how is it that we have no reference to Electric light, Dynamos, Telegraph, and Telephones in the ancient literature, we have to consider that in the first place we are not well versed in Sanskrit literature. In the second place we should bear in mind that the application of the knowledge of electricity was not at all a copy of electricity as applied to-day just as science of to-day is not an imitation of any particular period. The application of science depends upon the inclinations, necessities, and requirements of the age in which the science is applied. The requirements of that age were entirely different from what they are to-day and the wit of the mechanics of those daye moved in a groove which can not resemble anything in modern times.

For instance if the trend of electrical science now is towards telegraph, arclight and transmission of power, the mechanic of that age according to the requirements of that time tried to cause rain by means of arrowlike discharges, imitated the flash of thunderbolt by pressing a button in the handle of the sword, and saw the movements and operations in the field of battle from a distance. It is not for nothing that ancient history and tradition persists in saying that Sanjai saw the Mahabharata War through his magic glass and heard the warriors speak through his magic ears, it can not be a mere story that Saladitya of Rajasthan possessed a sword by the hilt whereof he could illumine the blade with the flash of lightning. It is not without some ground that the ancient writers talk of Barunastras upto the time of the Mahabharta and the Ramayana, and then stop writing about them any further.

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The Spirit of Modern Civilisation.

II.

At the very threshold of inquiry, it would clarify our conception if we take stock of the legacies left by the nineteenth century. The following is perhaps the best summary of our patrimony :—

"The nineteenth century received from its predecessors the horse. We bequeath the bicycle, the locomotive, and the automobile. We received the goose-quill; we bequeath the fountain-pen and typewriter. We received the scythe; we bequeath the mowing-machine. We received the sickle; we bequeath the harvester. We received the hand printing-press; we bequeath the Hoe cylinder press. We received the painter's brush, we bequeath lithography, the camera, and colour photography. We received the hand-loom; we bequeath the cotton and woolen factory. We received gun-powder; we bequeath nitro-glycerine. We received twenty-three chemical elements; we bequeath eighty. We received the tallow-dip; we bequeath the arclight. We received the galvanic battery; we bequeath the dynamo. We received the flint-lock; we bequeath automatic Maxims. We received the sailing-ship, we bequeath the steam-ship. We received the beacon signal-fire; we bequeath the telephone and wireless telegraphy. We received leather fire buckets, we bequeath the steam fire engine. We received wood and stone for structures; we bequeath twenty-storied steel buildings. We received the stairway; we bequeath the elevator. We received ordinary light; we bequeath the Rontgen rays. We received the weather unannounced; we bequeath the weather bureau. We received the unalleviable pain; we bequeath aseptics, chloroform, ether. and cocaine. We received the average duration of life of thirty years; we bequeath forty years.*

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* Many tables and calculations have been made at different times, with a view of determining the extent to which the duration of life is affected by the circumstances in which individuals may be placed. The following table from Casper of Berlin shows how greatly the average duration of life may vary in different classes :—

Of 100 theologians, there have attained the age of 70 and upwards 42

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These wonder-working Alladin lamps have dispelled the gloom which sat on humanity to satisfy its primal wants—food, shelter and clothing. To have an idea of the immensely increased productive power, let us "read, mark and inwardly digest" the following:—

"Steam and electricity, and mechanical contrivances have multiplied the productive power of labour manifold. A sewing machine will do the work of 12 to 15 women. A M' Kay machine enables

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Agriculturists and foresters	40
Superintendents; commercial and industrious men ..	35
Military men, and subalterns	32
Advocates	29
Artists	28
Teachers and professors	27
Physicians	24

Indian readers need not lose heart at the smallness of the progress made by them. In England, these changes took many years and are not quite sixty years old. Speaking of the early part of the nineteenth century, Molesworth remarks: "The simple fact was that wars, national debt, increase of population, corn laws, maladministration of the poor laws, and other legislation or hindrance of legislation, had reduced the great mass of the people, and especially the agricultural labourers, to the verge of starvation and despair. They were going mad with misery." In Walpole's "History of England" of the period about 1830, Lancashire court was thus described: "It was unpaved, and down the middle a gutter forced its way, every now and then forming pools in the holes with which the street abounded. Women from their doors tossed household slops of every description into the gutter; they ran into the next pool which overflowed and stagnated. Steps from this filthy court led down to a small area where a person standing would have his head about one foot below the level of the street, and might, at the same time, without the least motion of the body, touch the window of the cellar and the damp, muddy wall right opposite. You went down one step even from this foul area into the cellar in which a family of human beings lived. It was very dark inside. The window panes, many of them broken and stuffed with rags, which was reason enough for the dusky light that pervaded the place even at noon-day. The smell was so foetid as almost to knock the incomer down. The child-

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one workman to sole 300 to 600 pairs of shoes a day; while he could handle but 5 or 6 pairs a day by former methods. A good locomotive will pull as much as 800 horses or 8,000 men; 4 men with the aid of machinery can plant, raise, harvest, mill and carry to market wheat enough to supply with bread 1,000 people for a year. A girl in a cotton mill can turn out calico enough in a year to clothe 12,000 persons, more or less, depending somewhat on the size of the persons, and the number of changes of cotton they have.....On the basis of human slavery, the Athenians built up a civilisation in which every free man might have ample leisure for culture, and civic and social life. On the grander basis of service by the power of Nature, we are building a civilisation in which all shall be truly free, and shall enjoy ample leisure for development and association with far greater means for both than the Athenians ever possessed".

A glorious picture, to be sure! When tried by the scriptural test "By their fruits ye shall know them" it is, at first sight, hard to believe how such an amazing economic progress, pregnant with wonderful possibilities, brought forth horrible changelings known as: Want of employment, over-population, over-production, low wages, commercial depressions and our competitive struggle. The great problem which agitates the western nations to-day is to find a workable measure of reform which would do away with the extraordinary contrasts—enormous wealth and lavish extravagance on the one hand, and the most abject poverty and misery on the other. Let us examine the causes of the phenomenon from which many a redoubtable reformer has shrunk with horror and dismay.

In early stages of society, land was free and easily accessible, and the primitive men led a nomadic life. The second stage was reached with the growth of settled habits and social instincts. All men were engaged in tilling the soil. As the people grew in know-

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ren lay on the damp, nay wet, brick floor, through which the stagnant moisture of the street oozed up." It is a pity that even in the twentieth century there are not a few houses in India which would not compare unfavourably with this picture harrowing as it ss. No wonder, the plague has settled permanently in India. It is a pertinent inquiry, have we used well the talents entrusted to us, or have we hidden them away in a napkin, like the man in the old parable? Surely we ought to strive to deserve such an inscription as that which commemorates in St. Paul's Cathedral the life-work of Sir Christopher Wren: Si monumentum requiris circumspice." [If you seek his monument, look around.]

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ledge and skill, more food was produced than was sufficient for themselves. This led to a division of employments, one set of persons ministering to the wants of the other. With the approach of bad harvests, social pressure began to make itself felt and the section of the people engaged in manufacturing luxuries found its work gone. To defend themselves against the ravages of the empty belly, the tillers of the soil hold out such proportion of their food as would silence the clamours of the out-of-works. These difficulties were staved off when good seasons returned.

When population increases beyond the capacity of the country to maintain it, the evils of unemployment are intensified and the principle of "each for himself and the devil take the hindmost" completes its work of utmost destitution. If the people place absolute confidence in manufactures, they flood the foreign markets with their goods and receive foodstuffs in return, thus repeating the disastrous attitude that Carthage adopted towards Rome, and shutting their eyes to the broad fact that too much individualism destroyed the greatness of the Netherlands, and completely destroyed the ancient republic of Poland. A crisis comes when other countries become homogeneous, organize business concerns on co-operative principles, and refuse to be hewers of wood and drawers of water any more. In a short time the supply of manufactured products outstrips the demand, the prices begin to fall, until at last the article is sold at less than cost price. Political Economy says that here the trouble will end. Goods will not be produced at less than cost. This was true when Adam Smith wrote, but owing to large establishments and large fixed charges, stoppage would be ruin. To save the capital from extinction, various manufacturers combine and form a Trust, and they fix remunerative prices at which the article in question is to be sold. After a short interval of enormous profits, competition sets in and the capital again finds its level. In America, everything from the baby's bottle to the centenarian's coffin, is Trust-controlled. The saving in the cost of production thus made is enormous. The tin Trust alone is said to have forced 15,000 men into idleness; for, by concentration, their labour could be dispensed with. These out-of-works have, of sheer necessity, to find their way to prison, to the workhouse, and to the slums of cities.

In Germany, of course, Trusts have made for good, owing to the formation of combinations for mutual support in order to protect

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the German producer and to kill the non-German producers. An English writer on Germany remarks: —

"American trusts and British combinations, such as the American meat-ring, the British railway-ring, the British shipping ring, and certain of our large limited companies, are unfortunately mostly formed with the object of either levying extortionate charge from the public or of depriving ignorant investors of their money by means of a financial coup. In Germany the leading idea in the formation of industrial trusts and combination is not to secure an undue advantage to a few wirepullers by the unscrupulous use of force grown out of monopoly, but to secure a legitimate advantage to a number of domestic producers by a wise combination of the productive forces.

The German trusts and limited companies devote themselves rather to promoting industries than to exploiting the public, not because German business-men are more virtuous than are British or American business-man, but because the State keeps a very sharp eye on company promoters, directors, and managers, and unsparingly applies hard labour to those who contravene the very strict German Company Law which has been devised to shelter the public and to teach the promoter that honesty is the best policy. Our Company laws have, unfortunately, the opposite effect. They shelter the swindling promoters and directors, and leave the ignorant public an easy prey to unscrupulous exploiters. Hence many people with brains in this country prefer making money by swindling to honest industry, whilst similar individuals in Germany find it more profitable and less risky to adopt an honest and useful productive occupation."

The one Divine work–the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do. Anything rather than that ! As much charity as you choose, but no justice. " Nay " you will say " charity is greater than justice. " Yes, it is greater, it is the summit of justice–it is the temple of which juistice is the foundation. But you can't have the top without the bottom; you can not build upon charity. You must build upon justice, for this main reason, that you have not, at first, charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. But do injustice to him, because you dont love him; and you will come to hate him.

(Ruskin)

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The Reviews Reviewed.

A UNIFORM SCRIPT FOR INDIA.

In a recent (April) number of the *Indian Review* an attempt has been made to bring out certain fanciful advantages of the Romanic or Romic Alphabet (consisting of the ordinary Roman letters *a* to *z* supplemented by the letters devised by Pitman and others) over the various scripts now in use in India. The writer of that article is of opinion that the Nagari and other alphabets of India are more wasteful of paper, ink, time, money and energy than the Romic script and that, therefore, it should be adopted in their stead as the one common script for India. He thinks that the adoption of the Romic script will promote the cause of education &c. in India by cheapening printing.

A very similar plea can be put torward in favour of the Roman Notation in computing numbers now seen only upon the dials of clocks, watches &c! And when we rose from the perusal of the article it forcibly reminded us of a similar philanthropic plea advanced by no less a personage than the ex-Pro-Consul Lord Curzon who advised the masses of India to take to the precious habit of tea-drinking with a view to create a ready market for the Tea Planters of Assam.

We shall now give a few concrete examples to prove the falsity of the position taken up by our adventurous advocate of the Romic Alphabets who deserves for his pains some substantial encouragement such as the unique privilege of being allowed to add half-a-dozen of the new supplementary "Romic Letters" after his illustrious name.

पद्मनाभ	तिरुपोद्दूर	श्रीनिवास
Padmanabha	Tirupoddatoora	Shreeniwasa.
ऐंगार	शास्त्रियार	अवर्गल !
Ayengara	Shastriyara	Avergala !

कृतस्त्वा	कश्मलमिदं	विषमे	सम्रुप
Kutastwa	Kashmalamidam	Vishame	Samupa.

स्थितं अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन

Sthitam Anarya-jushtam-asvargyam-akurtikaram-Arjuna !

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क्लैब्यं मास्म गमः पार्थ नैतत्त्वय्युप

Klaibyam Masma Gamah Partha Naitat-twayyupa!

पद्यते क्षुद्रं हृदयदौर्बल्यं

Padyate Kshudram Hridayadaurbalyam

त्यक्त्वोत्तिष्ठ परन्तप

Tyaktwottishtha Param-Tapa !!

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च

Achchhedyoyam-adahyoyam-Akledyo-oashoshya eva cha

अव्यक्तोऽयमचिंत्योऽयमविकार्योऽयमुच्यते

Avyaktoyam—Achintyoyam—avikaryoyam—uchyate,

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्य

Ashcharyavatpashyati kashchidenam-ashcharya-

वद्वदति तथैव चान्यः

Vadvadati Tathaiva chanyah

Now let the reader compare the above Indian and Roman* Scripts as also the following Indian and Roman Notations and say which of the two systems is more wasteful of ink, paper, and energy, of time, trouble, and money,

1888 (Indian Notation.)

MDCCCLXXXVIII (Roman Notation.)

Every one can see how much more economic is the Nagari Script.

Not only is the Nagari physically and materially economic but it is also physiologically so. Many persons have observed the remarkable fact that Nagari reading is attended comparatively with less straining of the eye sight than the Ramanic. Personally we have had the same experience.

The writer's opinion about the comparative cheapness of printing in Romanic characters is also exaggerated. The real fact, rather, is that the making of Nagari Types has not received even a thousandth part of the care, attention and skill which has been bestowed upon the improvement of Romanic letter types. Under the circumstances, therefore, the most obvious duty that lies before the

*To be fair to the writer we must observe that he is for the Romic and not for the Roman Script, but the former consists of the latter and some new letters; thus the remarks against Roman Script apply also to the Romic is a modified sense. Indians can devise a Nagaric Script better than the Romic.

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Indians is to improve the Nagari Types as well as to devise such an ingenious modification of the Nagari Script as to make it universally acceptable and unassailable. We know that attempts are already being made to secure both these objects. *We must aim at evolution rather than at revolution* in all such matters. We must give up our slovenly, thoughtless and unmanly advocacy of the wholesale giving up of indigenous things and of the taking up of extraneous articles. Let us be more manly, self-helping, and self-respecting. Let us ourselves try to evolve a far better alphabet than the Romic. Why should we not give up card-playing,* novel-reading and cramming passages from Milton and Shakespeare and set about improving our own affairs, matters, practices and things?

Waste of Energy! Ah! That's a problem indeed for the gods to solve! The English People are the most practical race of men in the world at least here in India; but look at their alphabet, look at their language, and look at their fantastic way of spelling their words; how wasteful is all that; how wasteful is the English Language; how wasteful is the German tongue; and how wasteful is the French speech! And just calculate the vast loss to the civilized world in studying the most difficult and extravagantly wasteful languages of Europe. Take a single word of the English language, such as, *the, weight, wrought, fought, beauty,* &c. and sit down to find out the enormous waste of energy which each one of such countless common words has caused and does still cause!

All honour to those who labour incessantly to do away with waste of energy in every one of its forms. And does our friend really and sincerely labour towards that great cause? Then let him adopt and advocate methods which we have indicated above. Let him move along lines worthy of a manly heroic character and not of a slovenly indolent nature. Let him not depend upon or look up to others for every little thing he wants. Let him put forth efforts to evolve a Nagaric Script for better than the Romic. Let him earn the gratitude of the whole country by devising a faultless Nagaric script. If our friend does not like sentimentality we too do the same; but in addition we do not like helplessness on the part of our countrymen. We are sentimental in that respect only; and for this weakness of our, none can dare blame us; no, not even our best friends or worst enemies. Our country cannot do without such a sturdy sentimentality!

(A Reviewer)

* This is *one* of the besetting sins that have enslaved graduates of the Deccan.

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Criticisms and Discussions.

THE VEDA AND THE COMPOSITION OF WATER.

DEAR SIR,

It is with feelings of deep sorrow that I have read the second part of the article contributed to your Magazine by an 'Indian Nationalist.' Caught in the marwhirl of modern materialism, with its competition and fierce struggle for existence together with the equipments for this struggle in the shape of scientific and technical education our friend sees but a reflection of his own mind in the most ancient of books, the Vedas, and he notes with regret that the Vedas, instead of being regarded as *universal text-books of liberal and professional sciences** are now regarded as *simply* codes of religious thought! What painful thoughts that adverb 'simply'—word used almost unconsciously—puts in my mind! What deplorable loss of the calm and peace of the rishis does it indicate, what hankering after the ephemeral pleasures of the flesh! A day there was when with us God was all in all and matter and the 'world' were totally forgotten, aye when the Vedas themselves—the highest codes of religious thought—were declared to be Apara Vidya † so enamoured were we of that Para Vidya by which the Imperishable was known and realized, when God Vision was the end of life and release from the bonds of the flesh the consummation most devoutly wished for.

भिद्यते हृदय ग्रन्थिश्छिद्यन्ते सर्व संशया: ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्ट परावरे ॥

The fetters of the Jiva are cut asunder and the bonds of doubt are removed, and the effect of all his karmas perish when He is seen who is supremely High. How sad in comparison with this is our state at the present day when Physics and Chemistry have become the highest of sciences and Atom and Energy have usurped the throne of the Most High.

But futile is all such attempt to set up Atom in place of the Almighty. Drunk with the wine of materialism, hypnotised by the vanities of the world we might temporarily try to do so and might rejoice and exult over our preformance but the madness shall go and

*The Italics are mine in all the quotations given † I Mundaka 1, 5.

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the dream shall vanish and as sure as the Eternal exists we shall return to the profound peace and joy of the rishis—even the peace and joy born of the realization of the Anandam, for the very verse which our friend quotes "as a sample to justify the views entertained by the Aryas with respect to the Rig Veda" would if examined even superficially reveal the utter hollowness of the scientific and technical interpretation put upon it. Let us see the verse not isolated for the purpose of scientific treatment, but as it stands in the Rig Veda amidst the other verses of Hymn II (The translation is Griffith's).

1. Beautiful Vayu come, for thee these Soma-drops have been prepared:
   Drink of them, hearken to our call.
2. Knowing the days, with Soma-juice poured forth, the singers call to thee,
   O Vayu, with their hymns of praise.
3. Vayu, thy penetrating voice goes forth unto the worshipper,
   Far-spreading for the Soma draught.
4. Here Indra Vayu is the juice; come for our offered dainties' sake:
   The drops are yearning for you both.
5. Vayu and Indra, well ye know libations, rich in sacred rites!
   Come ye hither rapidly.
6. Vayu and Indra, come to what the Soma-presser hath prepared
   Soon, heroes, even with resolve.
7. *Mitra of holy strength, I call, and foe—destroying Varuna*
   Who make the oil-fed rite complete.
8. Mitra and Varuna, through Law, lovers and cherishers of Law,
   Have ye obtained your mighty power.
9. Our sages, Mitra-Varuna of wide dominion, strong by birth,
   Vouchsafe us strength that worketh well.

It is the seventh verse of this hymn which our friend supposes gives us the chemical composition of water. The translation differs from that given by our friend but for a great part of this difference the ambiguity of the Vedic language itself is responsible. The words घियं घृताचिं साधन्ता admit of being handled in two ways according as the word घृत is understood to mean ghee or water. Griffith prefers the former meaning and so translates the words as he does. Those, however, that follow Sayana like Manmatha Nath Dutt prefer the latter

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sense of the word and their translation easily lends itself to the scientific interpretation of our friend. Here is Manmatha Nath Dutt's translations of verses 7 and 8.

7. I invoke Mitra of pure strength and Varuna the destroyer of enemies, [the joint] performers of the act of water-shedding.

8. Mitra and Varuna, augmenters of water, dispensers of water, you exist in this great sacrifice for bestowing reward [of sacrifice].

So for 'strength' substitute "kinetic Energy" for 'foe–destroying' the word 'oxidizing' and translate धियं घृताचिं साधन्ता into 'the joint performers or constituents of water" and we have the same interpretation which our friend offers to us. It certainly were desirable that the interpretation had been less apocryphal than it is and I suspect my friend an "Indian Nationalist" thinks so too. Writes he "The above interpretation is, in fact, based on *some* already existing commentaries of the Vedas and there is enough either in the ancient commentaries or in that of Swami Dayananda to *suggest* this and similar interpretation of all Mantras." In his hesitation to specifically in this wonderful interpretation of his 'sample,' I feel I perceive the sense of shame natural to an Arya in acknowledging Sayana's authori- ty. If our appreciation of thee and thy work at all affect thee in bliss, Sayana thou shouldst rejoice ! Assuredly thou art avenged upon thy revilers !

Sir, I will not discuss whether Sayana's interpretation admits of the chemical change attempted by my friend. Chemists will decide that question for themselves. For myself, I look for something higher than 'boiling points' 'specific heat' and 'chemical composition' in the Vedas. With me enough of theoretical chemistry to know that even One is the source of all elements, the भूतयोनिम् (the womb of elements)*[I Mundaka I, 6.] and enough of practical chemistry to know that one desirous of quenching his thirst has *not* to hunt for Mitra and Varuna with troughs and gas jars but that Varuna by this infinite grace has made water equally plentiful with the air we breathe. I will content myself with pointing out but one thing and it is this that the verse is an invocation of Mitra and Varuna, Mitra of holy strength, I *call*, and Varuna are the words. By no manner of means can our friend get rid of the invocation and translate the verse

* Two claims can be made *by* our friend with respect to the Vedas, either that they contain only the *germs* of truth or they contain the *whole* truth. If the former, the verse should satisfy our friend.

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as he does: let one desirous to form water by the combination of two substances, take pure hydrogen gas &c &c'. The setting of the verse clearly shows it is an invocation of Mitra and Varuna along with Vayu and Indra to drink of Soma juice and bless the devotee. Certainly that little word हुवे ought to have steadied our friend.

But more unfortunate than that it should be Sayana's interpretation that should have been made use of by our friend, or that the verse selected by him as sample should have really been an invocation of Gods is the fact that the God which he should have choosen to represent oxygen should be Varuna, the most spirituul of allthe Vedic dieties and one to whom the best hymns of the Rig Veda are really sung. You shall pardon me, Sir, for quoting from R. C. Dutt at length. Says he ".....These facts show that the idea and name of Varuna as a god of sky was known to the ancestors of the Aryan nations before those nations separated and migrated to Greece, to Persia and to India. Indeed the eminent German scholar Dr. Roth and many others are of opinion that before the Indo-Aryans and the Iranians seperated *Veruna was the highest and holiest of the gods of their common ancestors and represented the spiritual side of their religion.* After the separation had taken place, this deity of righteousness was, it is alleged, translated in Iran into Ahuramazd, the Supreme Deity. And although in India Varuna yielded the foremost place among gods to the young and vigorous rain-giver Indra still he never became divested of that sanctity and holiness which entered into his first conception and *the holiest* hymns of the Rig Veda are his and not Indra's. Whatever be the value of these opinions, *the fact of Varuna's pre-eminent sanctity* in the Rig Veda can not be denied and we will give a few short translations from the hymns to Varuna to illustrate this.....

3. O Varuna! with an anxious heart I ask thee about my sins. I have gone to learned men to make inquiry; the sages have all said to me:—'Varuna is displeased with thee.'

4. O Varuna! What have I done that thou wishest to destroy thy friend, thy worshipper? O thou of irresistable power, declare it to me, so that I may quickly bend in adoration and come unto thee.

5. O Varuna! deliver us from the sin of our fathers. Deliver us from the sins committed in our persons. O royal Varuna! deliver Vasishtha like a calf from its tether, like a thief who has feasted on a stolen animal.

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6. O Varuna! all the sin is not wilfully committed by us. Error or wine, anger or dice or even thoughtlessness has begotten sin. Even an elder brother leads his younger astray, sin is begotten even in our dreams.

7. Freed from sin I will faithfully serve as a slave the Varuna who fulfils our wishes—supports us. We are ignorant, may the Arya God bestow on us knowledge. May the Wise Deity accept our prayer and bestow on us wealth- (vii 86.)

1. O King Varuna! May I never go to the eastern home. O Thou of great power! have mercy, have mercy.

2. O Varuna with thy weapons ! I come trembling even like a cloud driven by the wind. O thou of great power! have mercy, have mercy.

3. O rich and pure Varuna! I have been driven against righteous acts through weakness. O thou of great power! have mercy, have mercy.

4. Your worshipper hath thirsted even when living in water. O thou of great power! have mercy, have mercy.

5. O Varuna! We are mortals. In whatever way we have sinned against gods, in whatever manner we have through ignorance neglected thy work—O! do not destroy us for these sins (vii, 89.)

Sir, it is hymns like these that we are asked to read chemistry and Physics into. There is a limit beyond which ingenuity becomes sacrilege and in making Varuna a chemical element that limit is exceeded. And surely no good can come out of such sacrilege. That the Rig and Yajur Vedas should ever become text books of Theoretical and Practical Chemistry even in Arya Gurukulas is extremely doubtful. To accomplish this we require a man with the genius of Dayananda and the scientific hobby of my friend so that he might make such a text book intelligible* and profitable. But of this there is no hope for in the opinion of my friend himself 'Nature can not possibly produce anther prodigy like Swami Dayananda for several thousands of years to come'. Let us, therefore, cherish the Vedas as '*simply* codes of religious thought' and desist from the attempt of deriving Apara Vidya from it. All such attempt is liable to the charge of being 'an imaginary production of the brain of the writer' as my friend himself knows well enough.

Would it be impertinence on my part if I say to my friend that the greatest training of science is to learn *to accept facts exactly as they are.* Our friend finds at various places various gods invited to come and sit on *kuskhasans* placed for them and drink of the proffered Soma-juice and this causes a shock to his spiritual conception of God. He therefore heaves a sigh of relief when with great ingenuity he manages to interpret a passage or two of such a hymn to mean

*Our friend seems to doubt whether the ancient Aryans *understood* the composition of water although it was *recorded* in the Vedas".....the true philosophy of the composition of water was recorded in the Vedas and *perhaps* understood by many philosophers of the East.

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some commonplace scientific truth. But he forgets that in doing so he *binds himself to similarly interpret all the verses of the same hymns, and then all the hymns of all the Vedas.* Now this is exactly what Sayana, Romesh Chandra, Maxmuller etc. etc. have done. I do not believe any of them to be infalliable any more then I believe Yaska or Dayananda to be so but I can not but feel that they are not very far in the wrong. And I am sure Aryas feel the same. I have seen Arya authors quote pages of Maxmuller's translation provided the *hymn* is of the right kind. The hymns to Varuna quoted from Dutt are such. No man can really improve them very much. Yaska or Sayana, their interpretation would be practically the same. One feels that they certainly are *not* 'the products of the commentators' brain' as one is tempted to say of esoteric interpretations.

On the flag stones paving private houses and public places I have occasionally seen what look likes crayon paintings of exquisite delicay. They are God's own handiwork the fossil remains of the forms and leaves of a past age. Who brought them to light and how? An unlettered unskilled coolie with a blunt chisel and clumsy hammer. Placing the edge of the chisel parallel to the lines on he rock he gives the head a blow with his hammer. The huge lock cleaves clean into two and-ah! there it is! how fresh, how eautiful how perfect! The coolic did not make it, he did not even eek for it—he wanted merely flag stones for pavements—yet his 'find' puts to shame the finest workmanship of the Taj. Look at the latter also. See the sculptor at work with his delicate chisel and dainy hammer sweeping away the marble in shapely curves with his deft fingers. He stops, he broods, the begins again till at last you have it there—what—*the sculptor's thought materialised in stone.* Sayana and Maxmuller are like the stone quarry coolie, a Dayananda, a Vidyarthi, an "Indian Nationalist" are skilled sculptors. The latter may be more learned but what the former give us is of a superior kind for the simple reason that what they give is not their own. Man's productions are beautiful from a distance and the beauty is skin deep whilst Nature—the hand work of God–is beautiful in the grain. In the 'sample' of my friend we have seen the small worth of products of human skill. Shapely curves, polish, and all vanish under the weakest microscope. So much waste of energy and labour to prove—what?–that the Vedas give us a recipe for forming water ! On the other hand in the actual natural religion of the Vedic Rishis, invoking Mitra and Varuna, there is something exquisitily beautiful and sublime–something beautiful in the grain which can instruct us and elevate us even though we might have outgrown that stage of spiritual culture. You will not mistake me, Sir. I do not mean that we have outgrown the spiritual stage of all the rishis but of only such as have written hyman like those from which my friend has quoted. Yet we can learn a great deal from these even. Some might think it strange, but it is true as a little thought will show.

Yours &c.

Satyendra N. Ray.

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NOTES.

THE SCIENTIFIC ORIGIN OF SOME POPULAR CUSTOMS.

Our brother Professor Mahesh Charan Sinha contributes a readable and interesting article to the current issue of the *Vedic Magazine* on this very subject. To us it seems that there was a time when scientific knowledge had attained to such heights in this *Deva Bhumi* that scientific principles regulated every detail of domestic and social life. Many scientific devices were introduced which, in course of time, became part and parcel of the daily life of the people. These principles were not always understood by the common people. Even now how many among t ose who use pipe water understand the principle on which the mechanical devices which render the supply of pipe water possible are constructed. When the decay of learning commenced and superstition began to assert its stern and dark rule, all scientific appliances connected with domestic and ecclesiastical life were handed down to succeeding generations, but their scientific origin having been forgotten, superstitious explanations which fitted admirably in with the prevailing spirit of the love of the marvellous were invented and circulated broadcast and the practice originally sanctioned by science because of its sanative or some other beneficent virtue was, in some cases, so much distorted and mangled that the elements of truth and myth were indistinguishably blended together into a heterogenous mass. Professor Sinha has cited several instances of the operation of this tendency. We cite a few more.

It is an established scientific fact that the Tulsi Plant possesses buonarial potency and keeps off malaria. For this reason it was extensively used by the Aryas before the advent of the British. Rosaries and necklaces made from its roots were used and a decoction of its roots was universally employed as a cure for malaria. In this connection, as Sir George Bridwood points out in the London *Times*, two facts are of present pertinence (1) the recognised comparative salubrity of the vicinage of the great Temple of Withhoba, or Vishnu Krishna, at Pandharpur in the Dakhan, obviously due to the circumstance that the whole of the rich land immediately around this, the greatest of Marrahata shrines is religiously restricted to the cultivation of the *Tulasi* (2) the

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presence of the plant, set upon, or planted into, the four—horned altar within the fore-court or the front garden, of every strictly orthodox Hindu House, however humble, throughout India, where every morning "the Mother of the House," is to be seen performing *Pradakshna* ("forward—by your right"), or the worship of the plant by circumambulating it with the right hand always next to it—the while she over and over again invokes the blessing of the Lord Vishnu on "the Father of the House," and on "the Holy Family" of their sons and daughters, that is prays for less and less malaria and more and more *buonaria*.

There is, no doubt, that the superstitious garb that the prayer now wears repels rationalists, but there are thousands of Vedic prayers in which immunity from diseases is asked for. Of the many acts of vandalism which our superstition—hunting reformers, who are bent upon destruction all around and never think of separating the chaff from the grain, have committed none is half so fatal in its consequences as the discontinuance of the practice of the cultivation of the Tulsi plant. If statistics could be compiled, it would be established that the increase of malaria has kept pace with the discontinuance of the practice of planting Tulsi in the compounds of houses. Reform is admirable, but we must be cautious and must realise that reform means only the re-adjustment and more fitting re-arrangement of the constituent elements and not the destruction of some or all of them, You may denounce superstition and idol worship ever so much, but pray do not fall into the mistake of supposing that everything connected with idolatrous rites is necessarily silly and puerile.

Incense is burnt in all temples, whether Hindu or Christian, where idols are worshipped, but it does not follow from this that incense burning is not a sanative and medicinally useful practice. Our Brohmo friends fell into this mistake when they condemned Homa because it formed part of a disgusting and revolting form of Kali worship, If they had gone deep into the matter, they would have found out that Havan if properly conducted is a purificatory process instituted for the purpose of loading the air with fragrant particles and destroying the germs of various diseases by raising the temperature.

Take another instance—*Pardaksna* (circumambulation) is an essential part of the worship of idolaters in temples. Are we to

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infer from this that the practice is superstitious in its origin? The foolishness of this position will be evident when we consider that this mode of offering homage and obeisance existed in the Vedic Period when idol worship was not even dreamt of. In the *Valmiki Ramayana* we read that Rama circumambulated his father and his step—mother Kaikeyi.

स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम् ।

Similarily we are told that Rama's Commander-in-Chief General Hanuman circumambulated empress Sita when he took leave of her. This beautiful ancient mode of offering fealty and homage is drawn from nature. The sun presides over the solar system and the planets move round it. In nature there is no more effective instance of reverential homage, ordered fealty, and rational surrender, than that which the planets offer to the central body of their system. They move round it but are never attracted so much by it as to lose their distinct individuality or to deviate or swerve even an inch from their appointed path. If they did, the consequences would be disastrous. So those who introduced this mode of obeisance to those worthy of our adoration meant to inculcate the valuable truth that our homage should be rational and should, in no case, seduce us from the appointed and ordained path of duty and rectitude. Rama, the best and most obedient of sons, would not move from his invincible purpose of going to the forests and thus vindicating the sanctity and inviolablity of the Royal pledges of the illustrious House of Ikshwaku even at the bidding of Dasrath. Shall we not revive this mode of salutation, so ancient and so rational and beautiful in origin, merely because in the dark ages it was associated with idol worship. While on the one hand we should be on our guard against the temptation of following the example of Theosophic worthies and putting unnatural and strained interpretations on obscene rites and superstitious usages, we should with equal insistence rescue useful institutions from the hatchet of reforming Goths and Vandals who would create anarchy by destroying everything ancient which superstition has pressed into its service.

GUN POWDER IN ANCIENT INDIA.

Gunpowder was so universally known in ancient *Bharat Varash* that poets used this knowledge to embellish their verses and adorn their vivid descriptions of natural scenery. In the *Champubharat* (चम्पूभारत) we read.

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कालाम्बुदालिनलिकात् क्षण दीप्तिवर्त्या
सन्धुक्षितात् सपदि सध्वनि निःसरद्भिः ।
वर्षाश्मसीसगुलिकानिकरैः कठोरै-
र्धर्माभियातिमवधीद्धनकालयोधः ॥

"The champion shooter of the rainy season by putting the lighted fuse of lightning in contact with the barrel of cloud killed its enemy heat with the lead bullets of hails which dropped with a pattering sound".

And yet some ignoramuses hold that gun-powder was for the first time used in 1346 in the battle of Crecy. In India the use of gun powder was known even in the degenerate Pauranic period. Kavi Chandar, the friend and bard of Prihvi Raj, thus describes a battle.

नृप पङ्गन पर खूटे अराब ।
कोटहि कगूर चढ़ि २ सिताब ।
जम्बूर तोप छूटहि फनक्कि ।
दस कोस जाय गोला भनक्कि ।

It means "The pieces of cannon and the bullets emitted terrible sounds which reached 10 miles".

We think Halhead is right in holding that "gun powder has been known in China as well as Hindustan far beyond all periods of investigation".

WAS RAM MOHAN ROY A BRAHMO?

The Brahmo Samaj celebrates the death anniversary of Ram Mohan Roy and sings his praises. This is an irony of fate. If Ram Mohan Roy were to re-incarnate and seek the membership of the Church founded by him, he would be shown the way to the Arya Mandir. The Brahmo Samaj founded by him was only an earlier form of the Arya Samaj founded by Dyananda Saraswati. Modern Brahmoism has as much to do with Ram Mohon Roy's mission as with that of Dayanand and yet Dyanand's death anniversary is never celebrated by our Brahmo friends. The Brahmo Church of the present day draws inspiration from Christian sources and holds up Christ as the greatest exemplar that humanity has produced. Ram Mohan Roy spent his life in fighting Christianity,

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opposing its spread, and establishing the superiority of the universal Vedic religion over every other religion in the world. The current Brahmo system of belief is deistic. Ram Mohan Roy believed that the Vedas were the supreme authority in religion. When he saw idols passing through the streets of Calcutta, he would say —"Brother, brother, ours is universal religion, it is far superior to idolatry". He published a Sanskrit tract on "Divine Worship by Gayatri". He founded a Vedanta college for "he saw in the Vedanta, rightly handled and rightly explained, a means for leading his contrymen out of their prevailing superstition and idolatry into pure and elevated theism". Meetings of the Brahmo Samaj were held every Saturday evening. The Vedas were first recited by Telugu Brahmins, texts of the Upnishads were then read and explained, after this a sermon was preached and Govinda Mala was sung. He finally closed his eyes at Bristol with the word Om on his lips. After his death his church maintained its Vedic character for some time. In the *Tatwabodhani Patrika*, the organ of the Brahmo Samaj' at that time, we read:—

"We will not deny that the reviewer is correct in remarking that we consider the Vedas and the Vedas alone, as the authorised rule of Hindu theology. *They are the sole foundation of all our beliefs and the truths of all other Shastras must be judged of according to their agreement with them. What we consider as revelation is contained in the Vedas alone*; and the last part of our holy scriptures treating of the final dispensation of Hinduism form what is called Vedanta."

The Brahmo Samaj ceased to be Ram Mohan Roy's church, the day it repudiated the doctrine of the Infallibity of the Vedas. It would have been more honest, if those whose belief in Vedic Revelation vanished not because they studied the scriptures themselves but because they submitted to the decision of a sub-committee deputed to examine the foundation of their fundamental beliefs and pronounce a binding verdict (this is rationalism with a vengeance) had left the Brahmo Samaj and formed a new society. A name signifies a peculiar identity which is nothing but a sumtotal of distinctive features. When an organisation loses all its distinctive features, it is no longer entitled to the name which it acquired on account of them. Belief in God and the Vedas was the fundamental doctrine of Ram Mohan Roy's creed and therefore he called his church Brahma— a Sanskrit Vedic term for both God and the Vedas. It is significant

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that Ram Mohan Roy called his Samaj the Brahmo Samaj not the *Iswar ov Prarthana Samaj*. What a pity that the seceders from the fundamental basic principle of the church founded by a great man instead of resigning the membership thereof seized hold of it and by perverting it from its original aims used the great man's name for the promotion of ends which he disliked. Mahrishi Davendra Tagore cannot be blamed much for though he committed a mistake in formally repudiating the doctrine of Vedic infallibility *in the name of the Brahmo Samaj*, he did his best to preserve the Vedic spirit in the Samaj. But Keshub Chander Sen stands charged with employing subtle means for undermining the foundations of a society formed for the express purpose of defending Hindu society from the onslaught of Christianity and converting it into a distinctly and markedly Christian organisation. However it may be, the Brahmo Samaj should cease from vilifying the memory of the founder of the organisation which died long ago and had nothing common with it except the name by associating his revered name with activities with which he had no intellectual sympathy. The lineal descendent of Ram Mohan Roy's Brahmo Samaj is Dyanand's Arya Samaj and not Keshub's Brahmo Samaj and the sooner the fact that Ram Mohan Roy was an Arya Samajist and not a Brahmo is widely known, the better it would be. Let not our Brahmo friends render the task of the future historian difficult by mixing up two churches with distinct and perhaps—in some respects—mutually antagonistic aims. Let the Arya Samaj enroll the name of mighty Ram Mohan Roy in the list of those champions of the Veda whose blessed memory it adores and desires to perpetuate.

A MOST UNWORTHY INSINUATION.

Mrs. Besant is a gifted lady whom it is the hardest to understand and whose motives very few people can probe. At one time she denounced Mr. Leadbeater as a teacher and expounder of immoral practices, now he is her close and intimate associate in Theosophic work. She is sometimes a Hindu of Hindus, at others a devout Christian, and at others still a Zorastrian. She changes her fancies with great rapidly and maintains them with dazzling brilliance and being a masterful personality always finds a number of persons to dance to her tune. No matter whether as a disciple of a Hindu sanyasin she advocates silly superstitions or as the spiritual guide of some noble-minded and enlightened Englishmen she comes forward as the champion of Social Reform, she always

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has at her beck and call a number of faithful adherents and accomodating colleagues who are ever willing to adapt themselves to her changing moods. Being an autocrat of autocrats, she is naturally most intolerant of criticism. She is as thin-skinned as a mandarin impatient of suggestion. When pressed hard, she seeks the shelter of Trans—Himalayan Mahatmas whose verdicts it is unpardonable heresy to call into question though there are no earthly comprehensible or rational means of testing the truth of her interpretation of them. She is a woman of profound learning, characteristic ability, considerable resourcefulness, and tremendous energy. For these reasons we have always admired her in spite of her patent defects. One trait in her character which almost called forth our veneration was absolute freedom from spite, malice, and meanness. We always thought that Mrs. Besant was incapable of a mean thought or an uncharitable insinuation even against her critics or of imputing unworthy motives to her opponents. We were therefore, pained and astonished when we read the following in the June number of the "*Theosophist*".

"It is interesting to note how little press abuse affects the assailed, so far as public confidence is concerned. All the arguments were used in Bombay that were hashed up again in the *Hindu*. *Presently we may learn what worldly motive underlay its attack. One of the chief motives in the anonymous personal attacks on myself has been to undermine an influence that has been used to the utmost against assassination and political terrorising and in favor of preserving the tie between England and India. The attack on Theosophy is only a convenient veil to hide the sinister motive*"

So those who attack Theosophy are either anarchists and bomb—throwers whose hidden motive it is to pull down a pillar of state and thus accelerate the collapse of the majestic edifice of Government or persons actuated by some worldly motive. Mrs. Besant stands revealed in her true colours! She is quite capable of descending to the low ttactics of a pettifogging attorney. Does Mrs. Besant think tthat it is sedition to criticise Theosophy? Perhaps when a charter is granted to the Besant university, a demand for the penalization of attacks on Theosophy under section 124 A of the Indian Penal Code will also be presented. The Theosophical Society and "Goverenment by law established in British India" are, forsooth, mutually convertible terms! Why not invest Mrs. Besant with the power of

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putting into force regulation iii of 1818? What says the Agent—General of Transhimalayan Mahatmas and the female John the Baptist whose holy mission on earth it is to announce to erring humanity the resurrection of Christ and Maitrya (God save the mark!) rolled into one?

THE VEDIC MAGAZINE.

With this issue the *Vedic Mayazine* enters on the 5th year of its existence. It is a pity that though no pains have been spared by us to improve the Magazine in every respect, the public response is feeble, intermittent, and sporadic. The Magazine is still being conducted at a loss. May we cherish the hope that our constituents will make up for past neglect and try their level best to push on the circulation? We have received numerous letters from our constituents congratulating us on the excellence of the Gurukula number. We hope to bring out another special number in November next.

When the animal is slaughtered, the living sewerage system suddenly breaks down. The various excretory organs cease their work, and the blood, which was the great circulatory medium, no longer courses through the veins and arteries, cleansing and renovating all parts. Meanwhile the individual cells have not all died. They continue to live for hours, possibly in some cases for a day or two and as long as they live they are actively at work throwing off various impurities. In fact, they live until they are poisoned by the accumulation of their own wastes; then they die and in course of time are taken into the human system for food, along with the excrementitious waste matter in which they are literally smothered. It must be admitted that this view of the meat question is not a pleasing one; but we are only telling plain facts which can be easily verified by consulting any work dealing with the life and activity of animal cells.

(Olsen)

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Season.

It is very hot in these days, but when we read in the papers about the scorching and terrible heat at Lahore and other places, we are almost inclined to think that we of the *Swarga Bhumi* when perched on elysian heights can very well afford to pity the ordinary mortals in the plains. The maximum temperature recorded up till now is 106. The season is exceptionally healthy. There have been a few cases of measles, otherwise the institution presents a clean bill of health. The nights are invariably cool and a dip in the Ganges even at midday refreshes and induces a blissful oblivion of the surrounding atmospheric conditions. The scouts of God Indra also have begun reconnoitring work. There was rather a heavy downpour on the 3rd of June. The boys and the teachers feasted their eyes on the charming aspect which nature wore and enjoyed the day particularly because there was a holiday on account of the birthday of his Majesty George V So the first welcome shower fell on the King's birthday. Was it a symbol of Nature's blessings on the beneficent rule of our sovereign? Rainfall has, indeed, a valuable lesson to teach to rulers of mankind. A Sanskrit poet says that a king is comparable to a cloud. The cloud sucks water from the earth and then returns it with compound interest. Similarly a king is expected to return in the form of arrangements for the increased safety and convenience of his subjects the revenues that he collects from them.

Munificent Donations.

Lala Ishari Prashad, retired Deputy Collector, has donated a sum of 5000 Rs. for founding a Vedic scholarship in the Gurukula in his name. Lala Lachman Dass of Moradabad has donated a sum of [illegible]00 Rs. for the institution. Both these gentlemen are

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absolutely unconnected with the Arya Samaj. This is proof positive of the fact that the Gurukula is fast making a conquest of even non-Samajic hearts. Both these gentlemen deserve the grateful thanks of all interested in the revival of magnificent ancient ideals.

Some Distinguished Visitors.

Mr. Hemchandra Shankar M. A., the well—known Brahmo missionary. paid a visit to the Gurukula on the 10th of May. He was much impressed with what he saw as will appear from the following remarks which he entered in the Log Book.

"I marked with pleasure the happy and lively manner of the students. Loving care and discipline seem to have been happily mixed in the dealings of the teachers with the boys. I have no doubt that the students of the institution will develop a noble idea of manhood, combining culture with devotion. I examined many of the classes minutely. The course of study is judicious and comprehensive. The standard of Sanskrit education is particularly high. I feel that the students of the institution when they complete their course, may have a greater command over some of the subjects than ordinary graduates of Indian universities. The students have a great advantage in as much as the medium of instruction is their mother tongue. I have always watched with great interest the progress of this unique institution and shall be happy to hear of its complete success."

Mr. Bhide, a Sub Judge of the Bombay Presidency, also visited the institution the same day and was much pleased with all that he saw.

MANAGERS NOTICE.

(1) The Vedic Magazine will be out in the first week of each month. Complaints of the non-receipt of a copy must reach us on or before the 15th of the month Copies supplied afterwards will be charged for.

(2) Specimen copy can only be sent on receipt of postage stamps of /5/- and back numbers, when available, on the receipt of annas eight for each copy.

(3) No concession as regards the rates of subscription is allowed to any body.

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